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Spiritual Needs of the Hour.

A Discourse by

SPIRIT HENRY WARD BEECHER,

Given through the mediumship of Mrs. E. R. Dyer Clough, before the Spiritual Fraternity Society in the First Spiritual Temple Boston, Mass., Sunday, January 8, 1888.

INVOCATION.

We would adore Thee throughout eternity, O Thou God, with love unchangable. We adore Thee now, since this is eternity. The grand, sublime eternity of being came with the breath of life, it continues on forever; and with every heart throb we adore Thee. We adore Thee through the love we bear our neighbor and our friend, through the music which opens our very souls to receive that which is mightiest and truest from Thy Temple of Wisdom above, and through our aspiration, that, like a great wave, moves onward from the shores of time; knowing no break until it reaches the shores of the eternity far beyond that which we are keeping now. O thou beautiful eternal time, O thou grand time eternal, thou art bearing us with every succeeding day nearer to that Father of all love and infinitude and peace and truth and majesty; let us rejoice that we are, that time has touched us into being. Let us rejoice in the day as it is and in every lesson that comes to us, whether it be grateful to us or not. Let us rejoice in every discipline whether it comes through the hand of penury or of opulence. Let us rejoice in all things, for man was born to rejoice and not to mourn; man was born to be joyful, and not sorrowful; man was born to gauge life by the great things he could bring out of its possibilities, and not to descend into the narrowness of despair; man was born with energy and power to move the whole world and make it obey his bidding. Therefore, brethren, let us rejoice together and be glad; let us clasp hands with to-day and make joyous occasion of to morrow; let our spirits feel that our lives are sanctified, but if in the credulity of our nature we make mistakes, let us remember always that they are the stepping stones to something mightier and holier by and by. Let us live together as brethren, and let our speech be that which comes from the spirit. Time, with its invincible power touches all things, and that which is transient crumbles into dust; so let us in our dealings with one another, look with charity upon the errors of our brother man, knowing that like all material things, they must pass away. Let us seek to walk hand in hand with each other as brother with brother and take sweet counsel together. That Thou wilt, O Father, aid us to-day, that Thou wilt strengthen us and give us wisdom to minister unto the spiritual needs of these present, that Thou wilt send Thy love to change that which might become error into truth and that which might become wrong into right, we of the spirit world know; and to Thee, as to the light of all would we give praise and love ever. Amen.

DISCOURSE.

I have the pleasure to speak to you this afternoon, upon "The Spiritual Needs of the Hour," and the first need is that you recognize me as your friend and brother not departed from your midst, not gone to that borne from whence no traveler returns, not unconscious of the great, seething tide of human life and energy about me, but as active, and even more so, than when I, so short a time ago, lived among you in the body. The one great need with us, as individuals, or as an aggregate body of spirits, coming into the presence of mankind, is that we be recognized as such, that our identity, our individuality, our intellectuality, our moral and spiritual entities as well be thoroughly and fully recognized by mankind. The strongest argument that we as spirits can make to you of the possibility of our returning to you is this: That if you ever saw us, you may see us now; that if you ever felt us you may feel us now. I am coming to this belief myself slowly but surely and with reason. Mankind is not ready to touch upon the individuality of any spirit to-day from the fact that they do not know each other in earth-life. I did not know those who were nearest and dearest to, and most intimate with me in earth life. They did not know me. I do not know you as individuals, and though you may have known something of my intellectual existence, you know nothing and knew nothing of my interior or spiritual life.

When spirits return to you, striving to identify themselves beyond a doubt and seeking to give you a clear expression of their thoughts, they meet first with a very embarrassing obstacle.

The organism of the individual through whom they desire to manifest, is not adapted, in a great measure, either spiritually, morally or intellectually, to the requirements of their own spirits, and this inadaptability must be overcome as far as possible by the spirit seeking to control.

Suppose, friends, that you stood in my place to-day, and were eager to prove to me your identity as men who had moved among the denizens of earth, and with whose external life I was somewhat acquainted. How would you go to work? First, you would lack the expression of the external form; secondly, every movement of the body you sought to control would be, in a sense, new to you; thirdly, the train of thought within the brain would not be like your own. Do you begin to perceive the obstacles in the way of proving your individual identity to a congregated number of people? I know that I am myself. I know that I am here. All your world could not convince me that I am not the spirit I purport to be; but how utterly impossible it would be for me to attempt to convince you of the fact if you were not so spiritually constituted that you could recognize me.

Therefore, the second great need of the hour is that people be spiritually constituted so that they may recognize spirit wherever they find it in its peculiar characteristics. That need is so great and it covers a field so mighty that it will take years for you and me to begin to understand how to become masters of it; but the first step in that direction I find is this: That you become really and truly masters of yourselves, and this subject covers a field so vast that you and I must study hard to reach even its first boundary.

To know thyself and to understand thyself means properly this to me: Having gained all that it is possible to gain in life intellectually, and having grasped all that it is possible to grasp spiritually (and this latter covers another great field of action, mighty and extensive in itself), fold all your acquisitions away into your interior beings, and begin your search anew with the trust and simplicity of a little child.

The greatest obstacle in the way of man's gaining a knowledge of himself is that he is not child-like enough and true and just enough to the divine within him. Every phase of his life is marked by something too external, which extends into every portion of his spiritual nature. Having gained all that it is possible, let us not sit ourselves down and fold our hands complaisantly, happy in the thought that we are able to dictate to all mankind what they shall believe, but rather let us seat ourselves, and, as little children, hungrily ask for more from that divine table which God, the giver of all good things, has spread before us. Before we can know ourselves or begin rightly to understand ourselves in any particular, we must study that grand divine law of simplicity of spirit, which reaches out understandingly and comprehensively to grasp not only the laws of spirit, but the laws of nature. It does not, however, make nature, but spirit, the foundation upon which all else rests.

Do you know your own spirit? Has one of you begun to comprehend what it is capable of? Do you faintly realize its far-reaching powers? Alas! every one here before me, even those whose heads have been whitened by the years that have come and gone, know nothing of what their own spirits are capable of becoming or doing. Lacking that one great spiritual need of simplicity, one of the most stringent needs of the hour, how apt we all are to think that the knowledge we have gained is able to help control a nation.

We have already stated what two great needs of the hour are. One is that we recognize each other in spirit, and the other that we become humble enough to endeavor to understand ourselves a little, that we rightly understand our neighbor. How shall we learn to understand one another, if we cannot understand and measure ourselves aright? It is impossible.

There is a great deal of talk about interior development of mankind, the bringing forward of that which lies within, that it may stand out prominently and become foremost. It is good, it is well, it is a grand beginning in this great spiritual overturning of to-day; but if we reach down within ourselves for the simple purpose of grandly bringing forth that self to stand egotistically at the front, and lack that simplicity of spirit which teaches us how to weigh our imperfections and where to place ourselves, we had better remain undeveloped in this particular until that larger and more beautiful overflow of spirit touches mankind and teaches us how truly to stand not within the shadow of ourselves, in the sense that we are mighty enough to cast a shadow, but to stand simply and modestly upon the ground of the present, looking forward revently for those grander revelations from God to-morrow.

There is another great spiritual need that claims my attention, and that is the lack of soul prophecy within each soul. You are no longer prophets for yourselves. You rush around eagerly seeking prophecies from others or through others. Every man should become his own prophet, and to do this he must be so sure that which he does is the best possible thing for him to do that there can be no other way. But if the future, lending as new light to view, calls upon him to desert the opinions of to-day and embrace those which the morrow brings, he should hold himself ready to grasp them, believing that they will be the best possible for him then. By thus holding himself in accord with the divine possibilities of God for humanity, he will become his own prophet day after day, in the sense that he looks for the best thing possible, which is the safest ladder by which any spirit can climb to celestial heights, whether he be in the body or out of it. Hence, I repeat, be your own prophets for good but never for ill. Keep firm hold of that grand prophetic seed sown within your soul, and the best possible things under heaven shall ultimately come to you.

When out of the material form, friends, things reveal themselves to you somewhat differently then when you were clothed upon by the body. The great interests that cluster about human life sinks into insignificance when once your bodily relations to them are severed. They become sacred memories only, and such my past interests are fast becoming to me. That which was of the greatest importance to me while dwelling in the form; that which tended to interest me so largely is social, political and national life is gradually loosing its significance and the force and energy of my spirit is developing in an interest in the spiritual life and growth of all things. As I look at you through the organism I control, I can read, as I never read, before, the life and characters of those before me.

It is an open secret that I understood thoroughly and believed implicitly in the manifestations of modern Spiritualism, and it is also an open secret that I derived my inspiration largely from the world of spirits itself. I myself, as a speaker, have been conscious at times of being controlled by an outside intelligence, not perhaps so thoroughly as in the medium through whom I am addressing you, but in a greater or less degree. Inspiration may come to any spirit when in a condition to properly receive it, and I not only experienced that, but also sensed an individual presence beside me, so strongly at times that once or twice I have mistaken it for a mortal and came near addressing it in my surprise. The nervousness that attacked me when I felt a presence thus approaching was sometimes painful in the extreme, in my fear, lest in its efforts to express itself, it should embarass me in my speech. Therefore, I understand better than another spirit might the laws governing the control of a human organism.

I am well aware that spirits enter nearly every church and lend their influence more or less to aid and assist the speakers. I have been into many churches since I left my body, and striven to throw in influence for good over the speaker. I did not get an opportunity to express myself wholly and completely as I am doing now, but I made every effort, and I desire to state just here that it is one of the needs of my spirit at the present time to accomplish this purpose. Those of you who believe in the laws of spirit communion, and perhaps those of you who do not, will be interested to learn something of the endeavors I made to be present with you to-day in the manner that I am. You will all be novices in the spirit world some time, and many of you soon; then you will see how difficult it is when you are very earnest to make your voice heard among mortals again, to get the opportunity of so doing.

In your weariness you may say now that you will never desire to return to earth when you are once free. I have said so myself many times; but you will find when you enter spirit-life and receive some grand idea from the great overflow of spirit above, that you will want to return and reveal the glory and the beauty of it to every child of God. It will swell and pulsate in your souls as the music swells in that organ; and the grander the idea and the nobler the thought, the more eager you will be to express it to mankind, to help them higher, and to give them the strength that it has given you. To give it forth to the world will become out of the needs of your spiritral nature then, and you will rap at any door and seek almost any avenue through which you may accomplish your object. This is my experience and the experience of every spirit I have yet met. It is a need of continued spirit existence. I came back and I tried a great many doors. I made my presence felt a great many times, and occasionly I have succeeded in giving my name. The one who directed me to the place where I finally obtained permission, legitimate permission, I call it, to address the people was ex President Grant. I met him. We were good friends; we love each other. He was used by a mighty force to keep the great civil engine working until a mighter spiritual power could get it into running order, and I, by the grace of God, was used for another purpose. We went at the two opposits extremes, but there were no better friends in all the spirit world than he and I. He told me wheh to go. He said he had been there and had the promise of speaking but had never taken advantage of it. He is here, friends, to-day, and he says if I succeed he is going to try to speak sometime. I assure you I shall do my best to encourage him to try.

We went to one of those opening gates to paradise or down shut gates to hell, just as you and the spirit-world mean to make of it by the use to which you put it. I do not feel demoralized that I have stepped back into matter to make a request that I might give expression to ideas from spirit-life through it. Yes, I went to a materializing circle, as it is called. I went there before, when I was alive. That is an open secret, too. I did not know as much about the laws governing this phenomenon as I desired, for the simple reason that I could not find out anything about it though I tried hard enough. Since entering spirit-life I have learned the reason of that also: The spirts who take on matter and present themselves to mortals are as ignorant of the laws governing the process as I was. What have they to tell?

From the womb of darkness a little child is born into the sphere of matter, fully developed in all its parts, with intelligence stamped upon its brow, to battle with conditions and win its way in life. Can it tell you how the breath of life was breathed into its little form? So from the womb of darkness spirits come forth, clothed in matter, and present themselves to you; but they are ignorant of the laws governing the forces they are striving to control as is the little child. Heed me, for it is the voice of prophecy speaking through my spirit that bids me say that, just so truly as it is necessary, in the divine economy of God, for the child to step forth from darkness unto light, in order that it may attain to its manhood through toil, trial, sorrow and pain, just so truly is it necessary for advanced spirits, using as instruments spirits less advanced to clothe themselves in matter and so manipulate it as to breathe into it the breath of a diviner spirit. That man may know God more thoroughly if he is born with conscious life to gain experience through suffering and death. That mankind may rise to a higher plane it becomes neccesary at the present time that the very matter of your planet be permeated with a higher spiritual power, and, that it may become so, the mighty current of this great invisible, superior, spiritual force is swept over it, crowding on the spirits nearer you to express themselves, and thus stamp upon the moving particles of the planet a high spiritual impress. In this way God draws all mankind closer to Himself, and for this reason this manifestation of spirit is coming into your midst.

When I knocked at the door to which I had been directed and entered, clumsily clothed at best in matter that I might the better express myself, I courteously begged the privelege of her whose body I now control of addressing you to-day from this platform, giving her the subject upon which I desired to speak. She, as courteously granted my request. But here is another point. I had no sooner retired behind the curtain (I wish there were no curtains, but it seems they are a necessary evil at present, which will, I trust, be done away with in the near future) then this expression from her spirit reached me: "I will let him speak, but he cannot give his name. I am not going to have it said that he spoke through me; for no one will believe it but think I got it up myself." I do not think matter ever gathered more forcibly about a spirit than it did about me then, or that I ever expressed myself through my own physical form more perfectly or naturally than when I exclaimed, "I speak, and not say who I am, I, who so earnestly, O how earnestly, God only knows, desire to give expression to every idea that I did not give utterance to in earth life!" It has become a necessity of my spiritual being that it may progress and advance, that I be true though it be late, to the convictions of my soul. All this great need was crowded into the cry, "I must be known." I had so much to say; I was so eager to again look into the faces of mortals and receive sympathy from them, and strength from the atmosphere of the place to help me in spirit.

My presence with you to-day is in part a confession. The secret must be an open one. We may leave much to be understood, and float along down the tide of human events, permitting others to utter our convictions for us. We do not say "Yes," hence, we have not compromised ourselves; we do not say "No," therefore we have not denied the right of our souls to take either side. The only thing in which I was not wholly and completely true, was in that open secret of my life, and, in consequence, I cannot advance in spirit. Here is another great Spiritual need of the hour, the courage of conviction. But remember you cannot advance in spirit life, if, when called upon to bear witness of the truth, you are not man enough to stand before the world and said "Aye, aye, it is so." You and I and all of us do not live for God; we live for man. It is what men will say and what men will think; but he is a coward thrice over, who, like myself, stops short of the whole truth, fearing, in the timidity of his soul, that he may be wounded by some sword mightier than his own. There is nothing more pitiable than the sight of a man at the close of a long earth life in which he has battled for what he supposed to be right, endeavored to grasp all that might develop the best and truest in his nature, and yet was not brave enough to face the world and declare his whole convictions, whose grand, and in one sense, exalted ambition—it was to stand equal with his fellows if not above them—turning to look at the riches that were his love, friendship, the joys of sorial life, and finding only the heritage of an insufficient self. It is pitiable, but it is true, in gauging the measure of your manhood, if you have failed in aught that one thing measures the hunger of your nature when life is done. All that you did do counts for naught, for it was but a duty performed; but that which you did not do makes your soul hunger and thirst for an opportunity to rectify your error. Believe me or not, stranger or friend, believe it is I or not, from this time forward the door is open for my spiritual progress, and like a man I have opened it myself. The great need of my nature knocked at the door of my soul, and I could not say it nay.

There is another great need that I see to-day, and that is independence. Everywhere within the churches I see the "respectable" elements. I know them; they belonged to me; they are like me. I am not coward enough to creep behind any curtain now. The respectable element, believing in the grand truths of spirit communion, hide behind the altar cloth in every church and institution, in every social circle, and every decidedly rec herch gathering; but, like me, they will find when they get on the other side, that they will be obliged to return and acknowledge their mistake. Those who believe in Spirit Communion but who draw their garments about them and shun the mother that gave them spiritual nourishment are spiritual cowards, as is also he who hides any idea or truth that has helped him, and hence may help another, behind the cloak of respectability. I know it now and it seems almost ludicrous to me as I sometimes note with the keen eye of the spirit, the care with which these things are concealed. One says to another, "I have heard of these things and seen something of them, but I do not believe them. Do you?" Then perhaps the other will relate the story of a cradle rocked by unseen hands, of help given in sickness, of one who was aroused to earnest prayerful thought, by the return of a beautiful spirit who revealed something of its mortal life. The first will have something equally as wonderful to tell; then they will drift apart and be the first to persecute one who stands boldly before the world, and ignorantly or not, proclaims his belief in spirit communion.

It is sad, and the sooner this veil of fearful, praise-loving respectability is torn down the better—not that we may add one, two or ten more to the list of avowed Spiritualists; nay not that, but that the only thing may be removed that stands in the way of your spiritual progress here and hereafter.

I would that I had a voice of thunder and the world again before me that I might prove to it as I have proved to myself that all that I strove to be and all that I was counts as nothing against one conviction not boldly asserted and lived up to, whether it was the acknowledgment of my belief in these phenomena or the taking up of some great typical thought and being true to it. I hid behind Presbytery for years when I believed that evolution was the master scheme of the great God and not vicarious atonement; but I had courage enough at last to oppose all the world in that, and perhaps had I lived a little longer I might have, had sufficient courage to some out as boldly in this. Had I done so I should not now be obliged to borrow a frail body through which to address you, feeling all the time half ashamed at the thought that her spirit has more courage than had I to face the world and suffer all things rather than be a craven. She has no desire for fame or ought but to do good in a humble way, and she was brave and true and kind enough to lend me her body to-day while she went away in spirit, but the opposition which my coming may arouse may wound her. I have used it and with advantage to myself.

I do not know whether you needed this from me or not, but I do know that I needed to make this confession, and I thank most heartily the builder of this church, or temple, for his great and exceeding kindness in allowing my words to be reported. Though he used it not, the blessing of one who feels that from this time forth a large field for spiritual growth will be open to him, and to the spirit who permitted me to give expression to my thoughts through this organism, I say, "God bless you."

Is it well ever to seek for an excuse? I have no excuse to offer, and I will not even say, looking at it from my present standpoint, that there were extenuating circumstances. But, friends, when you came out as Spiritualists (?) was there anyone in your family, anything in your life or surroundings, that seemed to hold you back? Did you rush forward and impulsively declare your belief in it, or did you spend many beautiful hours in considering which would be for the best? Did you not ask, "Shall I endanger my capacity for helping others, or will it be enlarged if I speak out my convictions?" Remember, there is a world of obscurity connected with this subject to-day, a world of that which is not understood. I will not say a world of impurity, for I have learned that until you thoroughly understand a matter, you have no right to cast aspersions upon it; therefore, I simply use the word obscurity. Like the present system of telegraphic communication that fifty years ago would have been deemed an impossibility because it was not understood; so fifty, aye five years hence, that which you call impurity in Spiritualism, because you do not comprehend the laws governing its manifestations, you will then see was not impurity, but want of knowledge. Thus viewing the matter, I said to myself, "I may do more good now by keeping silent, and I did keep silent; but I know now that it would have been better to have spoken. I know now that the very hearts that held me dearest and best, and whose love of respectability as well as my own, I shrink from wounding, would have held me in higher respect if I had withstood all such arguments. There is a boyish element in my nature that would have been changed to a manly emotion if I had been braver; but there is yet time for me to redeem myself for myself, and I know that I shall not be able to pass through that door which I have opened, and secure that for which I sought so earnestly while here, until I have turned again to the shores of earth; taken cognizance of your strivings, and endeavored to make men and women of you spiritually.

O, feed the needs of your natures, remembering that sincerity and love of truth are the greatest needs of all, and that when properly supplied they will make you great spiritually.

Thank you, friends, for your assistance; thank you for the strength you have given me; and thank you most of all for the aid you have rendered me in learning how best to thank you in deeds and not words.

Study rather to fill your minds than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—[Seneca.

PARLOR AND PANTRY.

CLOTHING that has been worn should not be hung away until properly ventilated. In this way two fertile sources of bad odors in closets may be excluded.

CORN DODGERS.—To a light quart of meal mix one teaspoonful of soda, one-half teaspoonful of salt and one pint of fresh buttermilk. Bake in moderate oven.

A KITCHEN to those who do the work in it is the living room, and why should it not be made convenient and pretty? If the kitchen is a comfortable, cheery room, most girls will take a pride in keeping it so.

APPLE SNOW.—To the whites of two well-beaten eggs take a pint of strained apple, sweeten and flavor with a little rose water and a teaspoonful of lemon juice. Beat the apple into the egg a spoonful at a time, when all will be as light as beaten white of egg. Use a Dover egg-beater. Eat cold with cream.

A VERY delicate breakfast for an invalid is the following: Take some rice that has been boiled the day before and set away in a flat dish until morning. Cut in slices; brush each slice over with melted butter; slightly grease the broiler, and toast each slice over a slow fire to a delicate brown. Butter the slices and serve with a poached egg on top.

LEMON PUDDING.—Take the yelks of six eggs well beaten, with a quarter of a pound of sugar; take a quarter of a pound of butter melted in as little water as possible; keep stirring it till cold, then mix all together with the juice of two lemons and the grated peel. Cover the dish with a thin puff paste, pour in the mixture, and bake it for half an hour.

PARSNIP FRITTERS.—Three large parsnips, boiled till soft, scrape and mash fine, picking out all strings and lumps; add two beaten eggs, two tablespoonfuls of new milk and two of sifted flour, an even teaspoonful of salt and quarter of a teaspoonful of pepper; mix thoroughly; make into small cakes, flour them and fry brown in butter or oil; eat with butter.

SQUASH BISCUIT.—One pint of strained squash, one-half cup of yeast, one small cup of sugar and a piece of butter the size of an egg. Beat the squash, butter and sugar thoroughly, add yeast and beat again, add flour till quite stiff to stir with a spoon, let it stand over night; in the morning put in gem pans, or make into biscuit, let rise and bake. These should be eaten while hot.

PANCAKE DESSERT.—Make any plain flour batter, mixing rather thicker than for griddle cakes. Bake in cakes the size of a small plate. Butter each one and spread with any sweetened fruit. Make a meringue and spread over the top cake. Crisp in the oven and stud with berries or with selected slices of fruit. Whipped cream may be used instead of the meringue. Eat with cream or a sauce made of the fruit sirup, butter, sugar and corn starch.

A PRETTY little pocket pincushion may be made by making a small round cushion for a foundation and putting around the edge a tiny band of velvet in some bright color, either plainly or puffed, as preferred. To cover the edges of this and ornament the cushion, glue or sew firmly into place a large ornamental button, one on each side. The huge fancy metal buttons of a few years since make very pretty cushions, and fancy disks of mother of pearl, carved wood, etc., may also be used.

NEAT and showy flower-pot covers are made of a square handkerchief gathered round the top, with the corners turned over to form four points. They are gathered on to a circular cardboard foundation on which the flower-pot stands. In plush and satin with a monogram embroidered in one corner they are most attractive. Fancy silk handkerchiefs are frequently turned over common straw wall baskets with three points showing, the center being the longest.

OF SCIENTIFIC INTEREST.

THE time was when the coal tar from gas houses was a nuisance in every harbor. Now every bit of the tar is utilized, and some of the finest dyes ever known are made from it.

FROM investigations of meteoric stones it has been discovered that crystals of graphitic carbon frequently exist. It is thought that this discovery may lead to the artificial production of the diamond.

A SINGULAR use for cannon balls has been suggested by a noted Swiss doctor. For those suffering from constipation the ball is prescribed with directions to roll it about on the abdomen for ten minutes daily.

AMALGAMS present many peculiarities. Thus iron, antimony, sodium, silver and gold will dissolve in mercury; but if antimony amalgam be mixed with sodium amalgam, the antimony is thrown out—iron also.

IN recent experiments with salt in the mixing of cement, the results obtained go to show that with the introduction of eight per cent. of salt into the water used for the purpose the cement is rendered proof against the lowest temperature. This discovery may become of service in outdoor building in cold weather.

SOME people doubt the poisonous effect of nutmeg, but several cases of nutmeg-poisoning have been noted in the *British Medical Journal* during the past summer. A whole nutmeg was taken in four of the cases, and five whole ones in the remaining case. In still another case, the use of half a nutmeg in a hot drink was nearly fatal.

IN the study of electricity it has been found that moist air insulates as well as dry air, but with higher potentials there is more loss by a conductor in moist air. It occurs the same with smooth or rough surfaces. In air saturated with vapors of insulating substances, the loss of electricity of a conductor is nearly the same as in dry air.

ACCORDING to Mr. Lockyer, the meteors, which we have been accustomed to consider trivial or incidental matters in planetary and stellar systems, no more important than the dust which the housewife raises from parlor and chamber, are really fundamental and basic elements of the universe, capable of generating comets, planets, suns and stars.

IT has long been a belief among medical men that the increasing brittleness of human bones which comes on with advancing years is due to the increased percentage of inorganic salts. But a recent thorough test, made in England, with bones taken from fifty different human subjects, shows that after a person has reached manhood no variation in the constituents of the bone takes place with increasing age.

AN eminent scientist advances the theory that petroleum is of mineral origin, and that its production is ever going on. His hypothesis is that water finds its way into the presence of carbides of metals in a glowing state. The water is decomposed into its constituent gases; the oxygen unites with the iron, while the hydrogen takes up the carbon, and part of it is condensed into mineral oil, and part remains as natural gas.

LABOR AND LABORERS.

THE smoke-stack of the Allentown (Pa.) thread mill will be 227 feet high, the tallest in the United States.

ATLANTA, Ga., has a six-pot furnace running on shades, chimneys and bottles, and will start a new furnace.

ONE steel firm at Pittsburgh proposes to put up two mills, one 14-inch and one 28-inch, for corrugating purposes.

MILWAUKEE, Wis., wants a direct railroad line to the Illinois coal-fields. Estimates for construction are advertised.

A $2,000,000 iron and coal company has just been organized at Timeville, Ky., the center of a rich mineral district.

LARGE quantities of cypress shingles are coming out of Arkansas, and an immense cotton-press factory is going up there.

THERE are projected in the Southern States 7,000 miles of railroad, and surveys have been made on over 6,000 miles of it.

THE British steelmakers are experiencing a heavy demand for all kinds of material, and some works have orders for six months to come.

THE employes of the Laclede mill, at St. Louis, will let one-third of their wages stand back in order to run the mill on a co-operative basis.

THE first lap-welded pipe with a diameter of twenty-four inches ever made by the roller process was turned out the other day at Pittsburgh.

A GOOD deal of Western mechanical labor has been drifting southward, and 200 or 300 shops have got to work within the past sixty days there.

A PITTSBURGH rabbi has invented a T rail which, railroad men say, will prevent an engine or train from jumping the track. Cost, $1,100 per mile.

THE National tube works, McKeesport, Pittsburgh district, are building two additional butt-weld furnaces. This will make four furnaces in the butt-weld department.

A KENTUCKY company has been organized at Dayton to build houses for working-men in two or three mining and manufacturing counties in that State. It expects to double its money.

A BROOKLYN man has bought a large amount of mining machinery in Chicago to put up smelting works at El Paso. Coal is $10 per ton, but good fuel will be mined on the spot at half that price.

THE Northwestern Nail Company, Minneapolis, Minn., have just started up eight small Whitney nail machines and two nail cleaners. The factory is turning out sixty kegs for fourteen hours run.

PILLSBURY MILL "A," Minneapolis, grinds 7,000 barrels of flour daily, which is enough for New York, Brooklyn, and Jersey City. It is eight stories high, and work is never stopped. It keeps 200 railway cars busy. An electrical apparatus enables a watchman to locate a heated box anywhere in the mill.

THE extraordinary demand for lumber is bringing out a great variety of drying processes covering cold-air and hot-air methods. It pays to expel moisture in order to save freight. Slow seasoning is out of date. Improved methods in the preparation of lumber are appearing every where, and the better prices realized are stimulating the demand for dryers.

NORTH CAROLINA is coming to the front as a manufacturing State. A new gold mine opened at Prosperity yields $75 to $200 per ton, a knitting-mill has just been built at Wilmington, an ice company has started at Nashville, a $75,000 cotton mill has been put up at Gastonia, and there are new planing mills, saw mills and grist mills in various parts of the State.

THE spirit of labor organization develops itself very slowly in the Southern States. The organizers find the working-men there divided in opinion as to the benefits of organization, and besides discover that negro labor as a rule is indifferent. Another drawback is that labor is scattered through a large number of towns and cities, and is not like it is in the North, concentrated in large cities, where a trade spirit can be aroused and maintained.

WONDERFUL OPERATION.

Removal of a Twelve-Inch Snake from a Sick Man's Stomach.

Prince Edward Island papers publish particulars of a wonderful surgical operation, recently performed by Dr. McVale. The patient, a young man, was suddenly seized some time ago with severe pains in his stomach, in the form of a creeping sensation. Alternating with the pains there were violent convulsions. The doctor at first did not understand it, but after carefully considering the symtoms he said: "There is a living animal in that man's stomach, and I will take it out." Accordingly he proceeded to operate.

He had diagnosed the animal to be located in the right or extremity of the stomach. An incision was made across the epigrastium. The stomach being contracted was overlapped by the liver. Accordingly the latter first presented itself. Anticipating trouble in securing the animal the operator designed to provide for free manipulation. The liver was drawn up and carefully stitched to the under surface of the abdominal wall. Then the stomach was drawn up and the edge of the incision was neatly stitched to the under surface of the abdominal wall.

After a few days, to allow the stomach to form a connection in its new locality, he opened the organ. Then a most remarkable sight was presented. A snake fully twelve inches long lay coiled up in the suspected locality. Having observed light through the stomach wall it was ready for action. As soon as the opening of the stomach was made it sprang at the hand of the operator. Missing its aim it changed its tactics. An attempt was made to escape by dashing through the pyloric orifice, but in this it was foiled, for the gallant operator seized it by the tail and drew it back. Having eluded the grip of the forceps, an attempt was made to escape into the œsophagus. Its passage there was not interrupted. Finally it merged through the mouth and the patient was thus relieved of his torment. The young man remained weak for a long time, but finally he completely recovered.

Brazil's Imperial Family.

During the absence of the Emperor and Empress of Brazil in Europe the Regency is intrusted to the Princess Imperial Isabella Christina, who has assumed the title of Princess Regent. She is a very pleasing and popular lady, gracious in demeanor and yet exceedingly dignified; not positively handsome and yet very kindly and pleasant in expression. Her age is now forty-one. She married at the age of eighteen, which may seem rather early to our ideas, but is by no means so in Brazil, and her husband was Louis Gaston of Orleans, Count d'Eu, who is a Marshal of the Brazilian Empire. The union was not blessed with children until eleven years after its consummation, and therefore the little Prince Imperial de Grao Para, who is the heir to the Brazilian Empire, is only just twelve years old.

CHURCH WORK ABROAD.

THE missionary work of the Religious Tract Society of London is carried on in 186 different languages.

A NOTED evangelist, after thirty-two years in China, is of the opinion that in fifty years more the empire may have become Christianized through Christian Missions.

IT is stated that Christian missions number over two million adherents in heathen lands, and the indications are that the number will reach twenty million by the year 1900.

THE statement is made by the North China *News* that a benevolent gentleman in the United States—at present anonymous—has subscribed $300,000 for the establishment of a university at Nankin. It is hoped that the amount will be increased by contributions to $500,000.

THE Moravians have an important mission on the Mosquito Coast, Central America, among a mixed population of Indians, Creoles and Spaniards. It was begun in 1849. Down to 1881 it has been quite successful, and at the beginning of that year there were about a thousand communicants.

CHRISTIANITY is now the faith of over 2,000,000 of the Indian population—a number twelve times as large as that of those who follow the teachings of Buddha; whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon and Burmah; in 1871 there were 318,363. The Government expends £170,000 per annum in supplying the spiritual wants of the troops and civil service.

A STRIKING illustration of the reflex benefits of foreign missions is seen in the case of the Hermannsburg parish, Germany. In thirty years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home church received 10,000 members.

TWO HUNDRED and fifty millions of women depend for the Gospel upon the women of the churches of America. Nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one half of the membership give any thing. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand million of people.

MISSIONS have had a rapid growth even when compared with that of the churches in the age of miracles. In seventy years after the first preaching of the apostles it has been estimated that there were a hundred thousand Christians in all the world. In India, seventy years after Carey's first baptism of a native convert, there were in India and British Burmah alone 73,000 native Christian communicants and a nominal Christian population of over 300,000.

THE Reformed church in Hungary has existed since the time of the great reformation in the sixteenth century. It is a strong but somewhat non-progressive church. At the present time, of organized congregations there are 1,980, with 1,909 pastors. It has schools attended by 202,398 pupils, with 2,278 teachers. It has theological halls attended by 300 students. Under its direction, and at its expense, services are held occasionally on behalf of scattered Protestants in 3,261 places.

AT a recent meeting of the General Missionary Committee of the Methodist Episcopal church the following appropriations were made: For Africa, $16,000, an increase of $5,000 over last year; for South America, $58 500, an increase of $15,000; for China, $118,857, an increase of $12,000; for Germany, $35,060; for Switzerland, $11,490; for Scandinavia, including Denmark, Norway and Sweden, $54,472, a decrease of about $20,000; for North India, $82,000, an increase of $9,000; for South India, $24,000, a decrease of $11,000; for Bulgaria and Turkey, $21,054 an increase of $4,000.

GAMES AND GAMESTERS.

A CASE is before the courts of Philadelphia in which a citizen is trying to regain $50,000 won from him by gamblers.

DURING the last six years two men of Norwich, Conn., have played fifteen hundred games of cribbage. Neither one has at any time gained a lead of more than fifty games, and the leader at present has only twenty games to his credit.

THREE years ago the manager of a silver mine in Australia played a game of euchre with an employe to see whether the latter should pay $600 or $750 for a one-fourteenth share in the mine. The employe won, and his share is now worth $1,000,000.

A WEALTHY young man had been playing roulette and lost all his purse had contained. In desperation he searched his clothes and came upon a $1,000 bank note. He was about to place it on the board, but seeing the avaricious eye of the dealer fixed upon him, he defiantly burned the note and fled the presence of his gambler friends.

SOME months ago a young woman, who went by the name of "Joe," was noticed among the gaming dens of an Eastern city. She played faro constantly, and seemed to have a peculiar system which she followed closely. Beginning with ten dollars, she kept on winning until she won eight thousand dollars and then disappeared.

A CHICAGO member of the gaming fraternity relates a yarn concerning a member of the profession who lived and died years ago. On one occasion he refused to leave a game to establish a claim to heirship in a matter of forty thousand dollars. When the subject was in his coffin a friend placed a dice box in his hand, knowing "he would want to challenge the evil one if he met him."

A NOTORIOUS gambler of the last century finally ruined himself by a very extraordinary bet. He had been playing with Lord Lorn; their stakes had been very high, and luck had gone steadily against him. Exasperated at his losses, he jumped up from the card-table and, seizing a large punch-bowl, said: "For once I'll have a bet where I have an equal chance of winning! Odd or even, for fifteen thousand guineas!" "Odd," replied the peer, calmly. The bowl was dashed against the wall, and, on the pieces being counted, there proved to be an odd one. The rash gambler paid up his fifteen thousand guineas; but, if tradition be correct, it was only by selling the last of his estates that he was enabled to do so.

A GAMBLER of Portland, Me., recently gained the reputation of being a man of great nerve. He was behind the faro table the other night when several men from a neighboring town came in and sat down to the game. Play ran high until $750 was on the table waiting the turn of a card. The gambler had before this made up his mind that the outsiders had put up some sort of a job on him, and were going to beat him, so he whipped out a revolver and coolly announced that he was going to take every thing in sight, and if any body objected let him say so. Nobody objected. The revolver was a card no one could beat, and the Portland sport, quietly sweeping everything off the table into the drawer, locked it, and said the game was closed.

LIGHTSOME FRAGMENTS.

IT isn't always lucky to pick up a horseshoe with a horse nailed to it. A man down in Texas did that the other day, and he was made to decorate a telegraph pole, just for luck.

HERE rests the husband of a wife
Who kept the vows that wed;
She carved his hashes while he lived
And urned his ashes dead.
—*Washington Critic.*

"UNCLE JAMES," said a city young lady who was spending a few days in the country, "is that chicken by the gate a Brahmin?" "No," replied Uncle James, "he is a Leghorn." "Why, certainly, to be sure!" said the young lady. "How stupid of me! I can see the horns on his ankles."

OH, a guilt that in unrelieved horror outweighs
All the crimes that have blackened Time's
centuried course,
Can be charged to the fiend who first started
the craze
Of the red-headed girl and the near-by white
horse.
—*Boston Budget.*

AN exchange says that a folded newspaper placed under the coat in the small of the back is an excellent substitute for an overcoat. There is considerable warmth in a newspaper, that's a fact. Many a man has become heated by simply reading an article in a newspaper, and at such times he wants to make it hot for the editor, too.

WE do not hesitate to sit,
That 18-8
Is something very choice and grand,
For ladies who desire to stand,
And when they meet the proper fit,
You bet we don't exaggerate,
When boldly we assevere
That not a woman will be there
In gobbling up the tempting bait.
—*Washington Critic.*

HE was willing—"Why don't you go to work?" said a charitable lady the other day to a tramp, before whom she had placed a nicely cooked meal. "I would," replied the vagrant, "if I had the tools." "What sort of tools do you want?" asked the hostess. "A knife and fork."

THEY say that nothing's real,
That every thing is seeming—
The world is but ideal
And life is only dreaming.
But when a man falls down the stairway,
And tries to think naught has come o'er 'im,
That fellow's surely in a fair way
To strain his thinkerorium.

A MONTANA paper recently contained this remarkable notice: "Mr. Charles Johnson and Miss Fanny West were married by Rev. S. Hills on Wednesday. So far no trouble has resulted, and those best informed as to the situation say there will be none." The next day the editor apologized and explained that part of an item regarding an incipient strike had got in the wrong place.

"WHAT are the people of Germany called?" asked the new teacher. "When?" asked the smart bad boy. "Any time," said the teacher, "all the time." "Depends," said the s. b. b. "They're called Germans before the election and Dutch after, in this country." And as that boy's father is a member of the Legislature, his words have much greater weight with the pupils than the teacher's.

ONE of Boston's queer characters is a man who can't for the life of him talk correctly, and who often acts very much as he talks—queerly. When he talked about the last big yacht race he spoke of the "Voluntary" and the "Fizzle." He left the office the other day, having first put out this sign: "Been gone ten minutes." Once, out gunning with a friend, he came to a creek. His friend persuaded him to try and jump it. He tried, landed squarely in the middle of the brook, whence he shouted: "You knew I couldn't do it. I knew I couldn't do it!"

FARM TOPICS.

IT is a well established fact that a tile laid three feet deep will drain a much wider surface than will an open ditch of the same depth.

THE oat is a wholesome food when fed alone, because nearly one-third of its bulk is husk, which makes the mass in the stomach porous like a sponge.

AN acre of dry soil taken to the depth of one foot will weigh about three and a half million pounds. A good crop of wheat will not draw from the soil more than 125 pounds to the acre. It will thus be seen that for every pound of material that the wheat crop has to obtain from the soil, it has fourteen tons of soil from which to select it.

A FARMER says he has kept his horses in better condition on two-thirds the quantity of grain and hay used by a neighbor for the same number, all by the use of a warm stable and tri-weekly currying of the horses. By daily currying and the best of care in every way, half the feed may be saved, as against feed, with neglect of all other care.

AT all ages colts should have abundant exercise. The pasture in summer, and well-enclosed, well-shedded paddocks in winter, furnish the best opportunities for this. They should be frequently handled from the beginning by cool and judicious hands, ever remembering that, like ourselves, they can learn but one letter of their alphabet and one step in their knowledge at a time.

THE experience of many farmers for the past two or three years has convinced them that, in their cases, at least, farming does not pay. While it is not always so, yet as a rule it may be stated truthfully that their want of success is due to wrong methods and neglect of details that, each particular one seeming unimportant in itself, in the aggregate decide the question of profit or loss.

WILL the continued use of Paris green exterminate the potato beetle eventually? It certainly ought to and would come near it if the farmers of a community would combine and fight the pest systematically. A single shiftless farmer can breed beetles enough on his potatoes to stock up the neighborhood. This is how the poor farmer, however good-natured, breaks the Golden Rule.

IN the hand of a skillful breeder the sheep is capable of being brought to a high state of perfection, with one who is a little shiftless and neglectful of their welfare, they will run down and produce but little wool, or mutton either. The average farmer should select a breed capable of shearing a fair sized fleece, and that will, when slaughtered, bring the highest price or be the choicest of mutton.

HAVING a good selection of varieties is an important item with fruits, if the most profitable results are secured, as experience has shown that what will prove the best in one locality is not suitable for another, especially when there is any considerable difference in the soil. Then for the farmer who raises fruit principally for his own use it is very desirable to have such varieties as will keep up a succession in the supply for as long a time as possible. It is not desirable, therefore, to have too many varieties or to have them all ripen at once.

FROM DISTANT SOURCES.

IN Mexico the city tax on bull fights is fifteen per cent. of the gross receipts. It is stated that $40,000 was realized from this source last year.

THE cats and dogs of Japan differ from the species found in almost every other country. The former have no tails and the latter are almost destitute of noses.

A VARIETY of bee found in Tasmania by a French naturalist produces honey possessing highly therapeutical properties that promises to become of great medicinal value.

IN a recent test of torpedo boats in European waters, the French type gained ascendancy over the English, German and Russian boats for superior sea-going qualities.

IT is reported that the means of acquiring wealth in New Zealand are abundant. The islands promise to become of great commercial importance through the rapidly increasing industrial enterprises and superior agricultural advantages.

AUSTRALIAN farmers are compelled to organize and make constant war upon the rabbit pests. Many professional hunters have made rich harvests, and cats, weasels, pole-cats and certain mechanical inventions have been brought to bear against the destructive little animals.

THE Crefeld silk manufacturers of Germany have so perfected the art of mixing cotton with silk that the cost has been greatly reduced, and the trade has recently grown to enormous dimensions. Through their skill in putting all-silk on the face and fine-spun cotton on the back of the fabric the prices of velvets and satins have been greatly reduced, and customers frequently imagine they are buying all silk.

MEXICAN colonization schemes are becoming quite common. A French company has acquired a grant of land in Chihuahua, sixty miles long by six miles wide, on which a colony of French and Belgian emigrants are to be settled. A large body of land in the same State, adjoining New Mexico, has been secured by a syndicate, in which American capitalists are mostly concerned, and it is to be colonized.

THE troops of the Lower Rhine have of late been provided with a food that is to be known as the "iron ration." It is a peculiar kind of bread in the shape of small cubes the size of a chocolate drop, made of fine wheat bread, strongly spiced, and calculated to keep for a long time. When taken into the mouth it quickly softens, and is both palatable and nutritious. It is chiefly intended for forced marches when there is no time for camping and cooking.

SAPIENT SAYINGS.

TIGHT boots and tight men make woes innumerable.

MEN love to hear of their power, but have an extreme disrelish to be told of their duty. —*Burke.*

A GOOD farmer is better than a poor doctor, and a good horseshoer is better than a poor bishop.—*Collyer.*

YOU will seldom find a character of peculiar finish but you will also find that it has come up through prescribed conditions—"through much tribulation."

HE is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

THE boy who gets the man's head before he gets the man's size is not the most desirable boy. The man who keeps the boy's heart, no matter how large he grows, comes close up in the race for "best man."

THE *Christian Intelligencer* says: "In our homes we seldom have to overcome resistance, but we often let the children slip away because we do not sympathize with them. We forget how we felt when we were young. We look at facts and fancies with eyes from which experience has swept the golden glamour, and we are intolerant where we ought to be patient."

YOUNG man, don't follow good advice. Just seize it and act upon it. Many men claim to be followers of the Lord, and the trouble is they spend their whole time in following, when they ought to be working with Him. That colt follows his mother, but it is because he is a colt. When he gets old enough to work, he will not be expected to follow, but he will be harnessed and put to work.—*Western Plowman.*

BE logical, my son, whatever else you are. You go to the bald-headed for your hair-restorer; the doctor who prescribes for your diseased stomach is slowly dying of dyspepsia, and the preacher who exhorts you to take no thought for the morrow has taken a lease of his house for ten years. Then why shouldn't you expect a man without a cent to his name or a whole shirt to his back should be better able than any body else to tell you how poverty is to be abolished?—*Boston Transcript.*

CULLED FROM THE PRESS.

EIGHT HUNDRED dollars was recently paid for a single auk's egg by a prominent English ornithologist at a sale in London.

THE inventor of the world-famous Babcock fire-extinguisher, died recently in the San Francisco poor-house. His income was at one time $120,000 a year.

ACCORDING to authentic reports there are over twenty-two thousand families turned out of their rooms and houses in New York City each year. This number far exceeds that of the evictions in the whole of Ireland.

ONE of the rarest of wild animals, a white deer, was killed a few days ago near Snowshoe mountain, Clinton County, Pa. It was nearly pure white, and one of the largest does ever killed in the region. But three white deer were ever killed before in this part of the State.

A REMARKABLE couple were lately seen in the streets of Nashville, Tenn., making purchases among the stores. The man was eight feet four inches in height and weighed only one hundred and sixty pounds. His wife's height was four feet two inches, while her weight was exactly that of her husband. They were buying presents for eight boys and eleven girls.

A COLORED woman and a white man met on the street at Beaufort, S. C., the other day, and the path through the mud would only permit of one passing at a time. Neither would waive the right to the first place, and they both remained in the street all day, sending for chairs and their meals, while their friends gathered about to watch the "sitting match." When the old lady sent for her knitting the white man concluded he did not want to go that way, and turned back.

A YARN is going the rounds of a huge Indianian who some years ago flourished in the mining camp of the "Sierras" known as Dutch Flat, who at one time pitted himself against a burro in a kicking match. He won for himself the sobriquet of "Kicking Tom," and the following was composed in memorium of the burro:

Lay his waxen hoofs together,
Fold back his long and spreading ears,
For he has gone to blend his geehaw
With the music of the spheres.

INTERESTING VARIETY.

A TRICK of the Italian dealers in f
to prick white oranges and inject int
a fluid which flavors and colors ther
to resemble the choice variety known
"blood orange."

A FARMER of Saline County, Ill., los
a long time ago, and recently, in dra
piece of swamp land on his farm, he
ered the animal's body lying under
and completely petrified.

TEN young ladies connected with
dletown (Conn.) church lately gave
sawing entertainment for the pur
building up the church treasury.
ranged their sawbucks in line, r
their sleeves and speedily reduced
cord of wood to stove lengths.

A LATE report from Toledo, O., g
information that a Lake Erie fis
discovered while diving at the mou
small river an immense undergrou
which bids fair to rival the famou
moth Cave of Kentucky. It is belie
this cave extends for miles unde
Erie and connects with Perry's cave
in-Bay, twenty miles away, whe
modore Perry sought shelter dur
war.

A NEW and novel mode of takin
practiced by the people of Sono
They go down to the embarkaderc
tide and get into the creek, and by
the water with long sticks and
terrible noise they scare the fish
keep them back till the tide runs
the fish are left in the holes, and
and boys attack them with spea
forks and clubs until they obtain
want.

IN the neighborhood of Fort Dodg
cently a singular horse race occur
distance was one mile and a hal
conditions were that the horses sh
the first half mile, trot the secon
ish with a half mile run, thus te
animals at all gaits. The fastest
had the advantage, as the distan
by them in the first half could not
come by the slow walkers when th
the faster gaits.

THE total number of individuals,
corporations in business, in this
over 1,000,000, compared with abo
on January 1, 1880, or sixty-five
increase. The increase of popula
ing that time is about twenty-
cent., so that commercial and ind
tivity has outstripped the increase
lation about three to one. The
record of the year compared w
regarded as a very favorable one.

AN Indiana farmer owns an En
dog and two milch cows, and
being convenient, the dog is
tector and constant attendant. T
kinds of weather he follows at t
remaining with them until they
night. When the cows are fed o
too, must have his ear, or he wil
in the manger and help himself
the cows' noses. He eats the c
much relish, apparently, as do
and thrives on the diet.

THE cadets at West Point are
address one another with cerem
liteness, and the latest ar
promptly drilled in all social du
their fellows. One day a numb
accosted a new-comer, and th
conversation ensued: "Well, mi
your name?" "John Walden
yelled his interlocutor, horrified
unceremonious answer. "Joh
innocently repeated the culprit
I want you to put a 'sir' on it."
Walden," was the calm rejoi
error was such a natural one, a
petrated in so solemn a mann
cadets turned away with roars
and the new man was eve
known in the corps as "Sir Joh

RAILWAY GOSSI

THE Canadian Pacific Railro
is having three large steamsh
the mail service on the Pacific
estimated cost is six million do

NEW YORK has dropped to th
the sixth State of the Union in
of miles of her railroads. Ill
at the head, followed by Io
Texas, Pennsylvania, New Yor

AN accommodation train in s
Omaha road, between St. Pa
water, is known among railroa
hospital train, from the fact th
gineer who has run on the trai
years past has either had a s
alysis while at the throttle or
in some way.

THE railway mileage of the U
at the commencement of 188
be 137,986 miles. The extension
year increased it 12,724, or to a
710 miles. In Maine, thirty-o
of railroad have been constr
the past year; in New Hamp
three; in Massachusetts, fifty
New York, ninety-seven miles.

THE longest main or trunk
world is that of the Canadian
Quebec to Fort Moody, a dist
miles. Counting its branches
miles in length. The Union
road Company controls 5,627
road, the greatest length of li
control of one company. The N
cific, from Superior, Wis., to W
tion, W. T., is 1,674 miles lon
cago & Northwestern owns
3,765.25 miles.

THE economic benefits of th
formed by the United State
Survey are just beginning t
ciated by railway men, who ar
new lines of railroad. The off
survey are of the opinion that
next ten years the center of
road building in the country wil
in the Southern States. The
opinion on the fact that the call
the Southern mountain ranges i
very rapidly.

NOTWITHSTANDING all the
about a falling off in railroad c
the string of new enterprises is
New roads are projected in Illi
diana, and a road has been pro
Omaha to El Paso, Tex., with
$10,000,000. A new line has just
pleted connecting Memphis a
A road is to be built from
Texas, opening up an entirely
for coal, lumber, wheat and ca
capital of $20,000. The extreme
be Galveston, on the gulf coast,
City, M. T.

TWO MEN traveling in a Pull
between New Orleans and Vic
winter, says the *Railway Ag*
porter to make up their berth a
hour than usual. He declined
being contrary to the rules of h
and an excited dispute arose be
travelers and the sleeping-car
and porter, the result being
passengers, although holding s
tickets, sat up all night.
the Pullman Company, and
Vicksburg, Miss., has given th
dict for $750, which is $50 apie
ting up.



Written for The Better Way.

"Never Too Late."

BY M. T. SHELHAMER.

'Tis never too late to do a good deed,
'Tis never too late to mend
A rip or a tear, but your garments will wear
Much longer my child in the end,
If a hole is repaired as soon as it comes
And made to look tidy enough;
While the girl or the boy, seen mending a toy,
Will never be idle or rough.

'Tis never too late to do a brave thing,
'Tis never too late to strive
To make of yourselves, such dear little elves,
The world will be glad you're alive,
'Tis never too late to say a sweet word,
'Tis never too late to be true
To honor and worth, the best things of earth,
With which we have something to do.

BOSTON, MASS.

Grandmother's Garden.

The sunflowers by the garden wall,
Unblinking, stare up at the sun,
The figs beside the gateway tall
Are purpling for my pretty one.

I lie beneath the leafy vine
That forms the arbor's grateful shade,
And watch the clusters, rich in wine,
Blush with the nectar yet unmade.

Lulled by the lazy hum of bees,
Half dozing in my bed of rue,
I hear, from yonder clump of trees,
As miles away the ring doves coo.

The yarrow and the comfrey grow
Beside the walk, those herbs of wale,
Wherewith my grandma many a woe
Has cured, and many a dreary pain.

And eke the fennel and the sage,
Hoarhound and catnip, famed for tea,
Stand sometimes, like an eastern mage,
Of wondrous powers that in them be.

And parsley that full many a boar,
In England's merry days hath crowned,
Proud of its noble use of yore,
Curls, scorning humbler herbs around.

And thyme that frantic drives the bees,
Contending with the butterflies
Who first the envied bloom shall seize,
And rob it of its honied prize.

Beneath the willow stands the urn,
And Fauns there doth ever cease
His dreaming marble eyes to turn
In search of Dryad-haunted Greece.

Grandmother's garden! favored spot,
Where peeping from its leaves of green,
I see the yellow apricot
Nod to the scarlet nectarine.

Grandmother's garden! well I know
Its flower-bordered walks, its trees;
Such golden fruit did never grow
Where watched the fair Hesperides.

How green this simple ancient close!
How cool when twilight 'gins to fall!
How sweet the odor of the rose
That clambers o'er the mossy wall!

O little sprig of fragrant thyme
Which childhood's fingers did bestow,
Thou'st conjured up in modern rhyme
The garden of the long ago!

There world-sick I, in fancy, rest
Like some poor child, hurt in its play,
That lies upon its mother's breast,
And soils its every grief away.
—[W. T. Dumas in the Atlanta Constitution.

Transformation.

When I was twenty, Maud was ten,
Within my arms I held her then—
She was a child—it was not wrong,
Since then seems not so very long.

Now she is twenty—to be bolder
I ought, since I am so much older—
And yet I feel somewhat afraid
Of thoughts that come in one decade.

Candy and dolls I used to bring,
And get a kiss for everything;
And yet for naught would I turn back
This havoc of the almanac.

As childish gifts are out of place,
I watch the roses on her face;
"So you remember!" "Yes," said she,
"That you were then so kind to me."

At once I grew discreetly wise—
Some words I spoke lit up her eyes,
I put them bravely. Well, what then?
Within my arms she drops again!
—[Joel Benton.

Appearances Don't Govern.

I have jes' about concluded, after figgerin' quite a spell,
That appearances don't govern, and that blood don't allus tell.
Sometimes the shallerest plowin' will raise the biggest crop;
An' it ain't the tallest maped allus runs the sweetest sap;
It ain't the richest, rankest grass that cattle like the best,
'Taint likely all the eggs we find is the hen's that made the nest.
The tallest stalk o' corn that grows in my twenty-acre field
Ain't got a nubbin on it, nor any sign o' yield.
The likeliest apple tree that stands in my neighbor's orchard lot
Is full o' blossoms every spring, but the fruit is sure to rot,
While the crookedy, crusty seedling, standin' out-side in the road,
Comes up smilin' ever' season with a heapin' wagon load.
The largest sheep o' all the flock may grow the finest hose upon the farm may balk before he'll pull;
The scrubbiest hose upon the track may win the longest beat,
While the one that has the backin' may be the easiest beat.
The sweetest drink I ever took I drunk from out a gourd;
The deepest water in the creek is jes' above the ford
So I've about concluded, after figgerin' quit a spell,
That appearances don't govern, and that blood don't allus tell. —W. W. Pittsmyer.

Written for The Better Way.

A True Story for Little Tots.

I wonder if the little ones would like to hear about two very little girls that are in the spirit-world, but who are at our home a great deal. Well, I will try and tell you of them. In the first place, I think you would like to know what they are like:

One is a dark-eyed child of three,
Tall and slight as a willow tree.
Myriads of ringlets crown her small and stately head;
She is a child as dark as the very night,
As bright as the stars that peep from the sky,
As sweet as one of the Shepherd's lambs could be.
And this, my dear, is little Clio, of Egyptian birth.

The other is a gray eyed child of five,
With long and golden curls, a very mischievous elf.
And she, in contrast to Clio,
Is small and fair, as fair can be.
This little one is of Polish birth,
And to her we give the name of Mignonette.

Do you think you would like them, my little readers? They have a friend, who they call their "Yion." Do you know what they mean? Well, it is Lion. It is quite hard for them, and more for Mignonette than Clio, to say words plain. They also say "Aunt Taty," for Aunt Katie, "Fredie," for Frederick, and many like that. They are very fond of their Yion, as they call him, and of having him play with them. He carries them on his back, tells them stories, and plays with them just like your papa, brothers or uncles do with you. One day he gave them each a pretty dollie and not long after I asked Mignonette what she had done with her dollie. She said she had "keateded" it, and it was sin, cause it all turned "back," and she could not play with it any more. Clio watched her, but did not try it, as she saw it spoiled her dollie. We had been talking about cremation (now ask papa or mamma what that word means) and they had heard us, and thought they would try it.

When they go out to play we send Nocturne, that is their dog, with them, and he takes nice care of the little ones. What a good time they do have! One day they were not to be found, and after much hunting, where do you think the little scamps were? Why, way out at the navy yard. They were not allowed to go out by themselves for a long time after that.

They love to hear all the pretty little stories for little folks, and I always read them what there is in THE BETTER WAY; and so I thought that you little ones of this earth would like to know about some of our dear little friends of the other life. They want to send lots of love to all the nice little girls, and if Mr. Barney would let them, they would like to have something "pinted like grown up people." They had such a nice time Christmas, and they had so many things, and were so happy. Dear little ones, all the little girls and boys that are in heaven have such a lovely time Christmas. Not one is forgotten by the tender Shepherd. I hope I have not put many big words in this, for I want the very little tots to enjoy this true story. Now, if Mr. Editor puts this in his paper, I will tell you more some time.

The Children's Friend.
B. GERTRUDE C. ALLYN.
WASHINGTON, D. C.

He Knew.

A literal truth may be a virtual lie, and though there exists great cleverness in the telling, it is of that sort of speech which we should scarcely care to imitate, though we may smile at it.

A party of boys were snow-balling one day in front of the old academy, just as the professor was approaching his door. Whizz! and one icy ball striking his shiny beaver, carried it neatly away from his head.

It was an accident, but the professor was not a man to make allowances, and as he turned and glared at them, the boys trembled. One of them, however, had the self possession to pick up and straighten the ill-used "tile," and its owner, without a word, marched indoors and rang his bell.

The boys went in like mice. When they were seated,—"Young gentlemen," said the professor, "who threw that ball?"

No one stirred, and not a glance was exchanged. The question was repeated, and still the room was silent.

"I will put one more question," said the professor severely. "Does any one know who threw it?"

The guilty boy raised his hand, but as he was a model of excellence, it did not occur to the teacher that he could be the offender.

"You raised your hand, Reade," he said, "then you know who did it?"

"Yes, Sir."

"I should not under ordinary circumstances ask one boy to tell the misdemeanor of another, but it is evident that a coward is present and needs exposure. Reade, who threw that ball?"

"I would rather not tell, Sir," said Reade, with a mischievous twinkle in his eye.

"Noble boy, I honor you!" said the teacher, with enthusiasm. "If there is present one boy who is too cowardly to confess, it is evident that there is another who is too honorable to betray a schoolmate. For Reade's sake, the culprit shall be forgiven. Young gentlemen, proceed with your work."

It is only fair to add that Reade's conscience afterwards pricked him, in view of such undeserved praise, and that he did manfully confess.—[Ex.

Poland.

TUDOR CASTLE, WASHINGTON, D. C.,
Tuesday, January 3, 1888.

One week ago, upon the day and hour of The World's Soul Communion, a few were assembled at "the castle." "The Liberation of Poland" was the burden of the thought. Among our best, brightest and noblest spirit friends, are those of Polish birth. Very near and dear is our tone-poet, Frederick Fransoir Chopin, whose immortal harmonies speak as a voice from heaven; their inspiration reaching the earth over. Welcome here, is one of Poland's kings, royal in his devotion to his troubled and unhappy nation; also one of her bravest generals. And sweet, fair Polish women, who lived lives of suffering and terror; and to-day, from "the other side," look with a yearning love to their dear country, and for its rescue.

At 3:30, this afternoon, by request of Frederick Chopin, a few mortals again met here for Poland's sake. Miss Campbell, with her spiritual vision, saw strange sights. She saw the room extended almost unlimitedly, and a host of spirits filling the great space. Outside the room, in the large hall, a company of Polish warriors, drawn up in array, seemingly on guard. Then a great company of Siberian miners, black and grimy looking, with glimmering, swinging lights in their hats.

King Henry VIII was in Poland, Richard Coeur de Lion, here in Tudor Castle. Word came of communication by electricity, through C. M. Keith, (who understands telegraphy,) and by some simple arrangement, improvised in a moment, messages were transmitted between Poland and Washington. The hands of the operator seemed to be dipping in the vivid electric light that played around them, and I saw where the fingers were working, and directly under them, as it were, a coal of fire.

Mrs. Julia Coffin was, at the time, controlled by Chopin, who, through her feet, sent telegraghic messages to Poland. The bright, blue aura (Will, Justice, Power,) rested like a drapery here and there upon some of the circle, and while manipulating for the dispatches, the hair of the Telegrapher was lighted up with it. The room became permeated with the odor of gas or electric fluid. This was certainly very wonderful phenomena. The Poles were enabled to draw from our harmonious circle, and received great strength and blessing, both here and there, by this unspoken communion. Chopin requests a third seance next Tuesday, P. M., for the same sacred purpose.

Upon the day of the World's Soul Communion, Miss Eva Coffin was controlled, and her pencil wrote out the name, Richard Coeur de Lion. Oh! ye men and women of the world, arouse ye, to help one another. 'Love thy neighbor as thyself," and whoever (nation or individual) needeth thy help, is thy neighbor. Jesus of Nazareth brought salvation, and His life is our pattern. To the rescue! Save ye one another. Let every polish heart in our land arise as one man, for country and for freedom. Let every loyal American heart, with heavenly inspiration, go out to save long suffering Poland. She needs our sympathy. She is our neighbor. This is 1888, a year of Trinity. Such an array of figures occurs only in one thousand years. Strangely coincident, our circle was to have eight mortals. It was held at the home of Henry VIII; this English king with Richard, of England, stood at the antipodes of the spirit wires, pleading for Poland. Nothing happens. God is love. He is a just God, and will deal out mercy where it is due. He will save Poland.

LUCIE AMELIA ALLYN.

In January.

The streets are sheeted o'er with ice,
Pedestrians are over nice
Where they tread;
The wind is blowing from the pole;
It takes at least a ton of coal
To coax the sleepy, shivering soul
Out of bed.

The sealskin trade goes with a rush,
There's also quite a boom in plush;
The doctor
Divides enormous sums of gold
With him who keeps the cures for "cold"—
Of poisons, pills, and potions, bold
Concoctor.

In short, the vender of the tab
Doth at the dime of mortal grab;
The mender of the bursting pipe
Doth find his plumbs are getting ripe;
The maker of the gummy shoe
Doth try to keep his rubber true;
And none but madmen old and bad
Vibrate the fan.
To be too warm is not the fad
For Jan. —[Life.

Lost His Dinner.

Mr. W. A. Smith, in his "Benderloch," relates the following encounter between a large earth worm and a very hungry frog: The frog made repeated and desperate efforts to swallow the worm by great gulps, the worm taking advantage of the periodically relaxed hold to withdraw its already engulfed end as far as possible.

After a lengthened struggle the half suffocated frog had managed to gorge about one-half the wriggling and struggling creature, when the latter reached the stem of a rosebush, despite the strenuous endeavor of the frog to prevent it. No sooner had the worm reached this, than, using it as a point of support, it carefully and gradually wound itself around it until it succeeded in withdrawing its whole length from the "living tomb" and coiling itself in safety round the stem.

Froggy sat still for some seconds, disturbed in its mind and its interior, and then hopped disconsolately away.

Reading Sealed Letters Seventeen Centuries Ago.

The other day, while reading Thomas Stanley's "History of the Chaldaic Philosophy," a rare book published in 1662, we came across the following extract from Macrobius, who wrote in the fifth century, which shows that the Spiritualists were anticipated by the Pagan priests in the feat of reading and answering messages enclosed in sealed letters or slates seventeen hundred and fifty years ago. It also shows that this power, accredited to supermundane agencies, was noised abroad, and that precautions were taken against fraud, pretty much as is done by experimenters in this phase of occultism to-day:—"This god (Apollo) they consult even distant, by sending table books (tablets) sealed up, and he writes back in order to the questions inserted in them. Thus the Emperor Trajan, being to go out of the country into Parthia with his army, at the request of his friends, zealous in this religion, and who, having had great experiments in this kind, persuaded him to inquire concerning the success of his expedition, proceeded with Roman prudence, lest there might be some deceit of man in it, and first sent the 'table books' sealed up, requiring an answer in writing. The god commanded paper to be brought, and ordered it should be sent to him, to the astonishment of the priests. Trajan received it with admiration, for that he also had sent a blank table book to the god. Then he took another table book and wrote in it this question: 'Whether, having finished this war, he should return to Rome?' This he sealed up. The god commanded a centurial vine, one of those gifts that were in the temple, to be brought, and to be cut into two pieces, and wrapt up in a napkin and sent. The event appeared manifest in the death of Trajan, his bones being brought back to Rome; for by the fragments, the kind of reliques (his bones), by the token of the vine, the future chance was declared."

God the Father—Christ the Son.

The story of Christianity, according to the bible, begins in the garden of Eden. A man and woman, the father and mother of us all, are placed in a garden and surrounded by circumstances which are certain sooner or later to bring about the fall of man. The penalty of disobedience is death; and if this plan had been carried out there would have been no sinners, no Christianity, no savior and no salvation—in fact, no human race, according to this tale.

The fall of man is the cause of Christianity, and Christianity requires the fall of man to justify its existence. One necessitates the other. That both were portions of God's plan is obvious, for 'known unto God are all his works from the beginning of the world."—(Acts 15.)

No talk about free will or the wickedness of the devil will set aside the important fact that all that which men glory in calling Christianity owes its origin to the transgressions of Adam and his wife! Now, if we admit a devil to the garden, and a free will in Adam, and grant that no Gospel and no Christ were possible without these, the fact only remains that only one source of power exists to whom we can refer the origin of the devil and the free will, for by God "were all things created that are in heaven and earth, visible and invisible" (Col. 1.)

There is no escape from the conclusion that whatever happened in the garden or in man was in accordance with the will and plan of God, who is the maker and ruler of all things. To admit any other power would be to limit the power of the Almighty, or to recognize more gods than one.

An unbiased reader of the third chapter of Genesis would infer that before the fall no labor except that of tending the Garden of Eden was contemplated. After the fall Adam is discharged from the situation and is sent forth, or, as we should now put it, is "condemned to hard labor for life" among thorns and thistles. Now is it not a fact that the whole of our modern civilization is the result of the combined labor of the human race? Every ship that floats, every train that runs, everything in our houses or on our bodies, every comfort we possess, every science, and every printed word we read attests the value of human labor? Yet, in spite of all these world wide facts, this book speaks of labor as the punishment for some fabled sin against some imaginary god who once dwelt in one corner of the earth, when its inhabitants consisted of himself, his gardener and his gardener's wife. This is indeed a tale for children in understanding. Yet the Christian often boasts that civilization, which is the result of continuous labor, is owing to his faith and his book.

Admitting that some calamity involving the eternal interests of mankind did happen in the place and manner prescribed by the bible, it must have been by the will of God, in spite of the will of God, or without God's will interfering; whichever it was, either His goodness, His power, or His love for mankind must be disbelieved after this.

But what did he do to repair the injury? He destroyed every living substance "except those in the ark." Next he sent his only living son to be put to death, so that "by his blood we shall be saved from wrath." (Rom. 5.) What wrath? Whose wrath? God is love.

The death of Christ is in harmony with the character of God: as before described. Judas betrays him so that he may be put to death (Mark 14) and he submits to this frightful death by the will of God, yet in the same chapter (v. 21) he himself says it had been good for Judas if he had never been born. Never been born! If he had not been born, had not been a devil, Christ would not have been betrayed and died, and nobody would never have been saved. Without a Judas the scheme could not had been carried out. But John's words (c. 6) settle this point: "For Jesus knew from the beginning who they were that believed not, and who should betray him."

Here then we have God the father planning the death of his only son by means specially adapted to secure his destruction. If a man had done this we should use very strong language against him and his plan. If God, the all-powerful, could not have saved mankind without sacrificing Jesus, he could have prevented their being "lost" if he liked.

What a strange story is this. A good God puts to death an innocent God to deliver wicked people from the wrath of a God of love. If God, the Creator, had put to death the first sinner, Adam, there would have been no wicked; or, failing in that, if he had prevented the building of the ark, all the wicked might have been drowned. God's ways are not as our ways. So much the better for us.

To rectify the race of mankind, God did not send a race of Christs with absolute power over sin and temptation, but only one innocent Christ to suffer for the guilty sinners—and still the sinners go on sinning just as though he had not come. What would the civilized world say if we proposed to hang one innocent man to save all the murderers.

What would virtuous men and women say if all the governments in the world combined and put one innocent person to death in order to release all the offenders against the laws and morality of the world? The unsophisticated moral sense of the world would be shocked at such a proposal. Rather let all men suffer for their own wrongs and all criminals be hanged, than one innocent person be put to death. How long will mankind profess to follow so unreasonable a creed? This may be divine, but inhuman and cruel; a scheme of blood.

What a strange story! The Son dies to appease the wrath of God the Father; the Son being equally God and equally wrathful, why did not the Holy Ghost die to reconcile Him? And, lastly, the third person, being equally God and equally wrathful, why did not the first person die to reconcile Him? In the end all would be crucified. The illustrious pagan could not believe in an expiring crucified infinite God. Surely no man in his senses does believe in such an unreasonable story as this. Men only believe they believe. * * *
—C. CATTELL, in The Thinker, Madras, India.

What I Know of William Beale.

Alluded to by John B. Wolf in Issue of THE BETTER WAY, January 14th, inst.

One morning last summer I was called to the door, and found a thin, poorly-dressed man, who gave his name as William Beale, and said he was from Minneapolis, Minn; that his father had been a physician, and was his principal guide now. He also had five or six Indians in his band." His father had told him (clairaudiently) to find Mrs. French in Washington. He went to the old number on Seventh street, given in the directory; but she had left that place nearly a year before, and the parties occupying the house directed him to 717 M street. This number was correct, but Mrs. French was then in Boston, taking her summer vacation. There is an employment bureau in the same house, superintended by two excellent ladies who are Spiritualists, and, having several times transacted business with me, thought our house a good place to send a poor man in need of friends and sympathy. Whether all his claims were true I know not, but he was certainly sick and faint for lack of food. My father gave him money for his hotel bill, and I went with him to call upon some of our kind-hearted Spiritualists who were willing to aid a poor man in need. His next request was that I would form a circle of twelve to sit five evenings, to form a battery to enable him to give manifestations before the public. This I did, and the first evening I was surprised to see several persons who said they had been told by Mr. Beale that they might come and sit outside of the select circle. But these being persons whom I neither knew, nor wanted, I candidly told them so, and I am sorry to say they went away mad, although I had not asked their presence.

Now Mr. Beale required the circle to sit with chairs touching, and a lady and gentleman alternating and holding hands in the dark. The first evening we sat thus, much to the discomfort and displeasure of both the ladies and the gentlemen, and this was not a harmonious condition to begin with. One of Mr. Beale's Indians entranced him, and gave directions, a few tests, and promised better things the next time. Next evening three of the original twelve were absent. I also insisted that the chairs be placed at a respectful distance, as King Henry said it was not at all necessary to sit so close, and he would have the manifestations conducted respectably, or not at all, in his house. After sitting silently until a quarter of ten, I broke up the circle. Then an Indian controlled and ranted awhile, keeping the company until nearly eleven o'clock, and then carried his medium down the street on a fast run in the most undignified and unspiritual manner. I wrote a note to Mr. Beale's guides next day, in which I stated positively that if the medium was to sit at our house, the circle and management must be under King Henry's guidance, and that an hour and a half was quite long enough to detain the company for his benefit, and I wished it distinctly understood there would be no controlling allowed after half past nine. I have not seen nor heard of Mr. Beale since, but it was not altogether his fault that he did not have materialization in our parlor. He was a poor, sick, ignorant man, and a genuine trance medium certainly, though his guides were like unto himself, and could not understand not being allowed to come into a company of refined, educated mortals and edirits, and order them around. If my father and others gave him money, he was poor and sick, and needed it. I do not think him at all dangerous to any one, and if any one can spare him a dollar when he asks for it, it will be used for food and clothes. William Beale is a medium, and a sensitive one, and perhaps when he gains enough strength and his guides learn wisdom, he may be one of our best workers in the demonstration of truth. Fraternally,

C. M. KEITH.

WASHINGTON, D. C.

Strange Impulses.

One day a man rushed down to the parapet of the Pont Neuf and threw himself into the Seine. Some of the bystanders saw him and dragged him out. On being questioned as to his motive for acting in so strange a manner, he replied: "I can give no account. I am in the happiest situation in the world; I have never been ill; I have no present trouble, nor, to my knowledge, approaching ones. I can only recollect my arrival on the Pont Neuf, and being dragged out of the water."

A man, apparently in perfect health, was attacked with a sudden disposition to destroy. He took a stick, and, without discrimination, broke everything that presented itself before him. After a short time he calmed down and appeared to be restored to himself. He knew nothing of what he had done, and became much irritated when shown the remnants of the shattered articles. He was again seized with the same frenzy and committed a murder.

A woman, who became afterwards an inmate of a hospital, had a propensity to hack herself all over with any sharp instrument she could lay her hands on. It was not her purpose to kill herself, only she said she experienced a fascinating pleasure whenever she succeeded in drawing blood.

A lady going out to the East Indies was often heard to express a wish to experience the sensation of drowning. One morning, after gazing for some time into the water, she did actually jump overboard. Luckily for her, the vessel was lying becalmed, and a dozen willing men jumped in to save her.

The case was recorded by Tissot of a young woman in whom the imitative faculty was so strongly developed that she could not avoid doing everything she saw others do. Babanis has an account of a man similarly disposed, and who "experienced insupportable suffering" if prevented from yielding to the impulse.

What Mormonism Really Is.

The following dispatch from Washington to the *Salt Lake Tribune*, throws some light upon the situation where Mormons rule:

"In conversation today with one of the most prominent officials of the post office department, your correspondent was informed that a special investigation of post offices in Utah and Idaho, instituted last summer and still in progress, has revealed such a startling condition of affairs of corruption and inadministration by Mormon postmasters, that the department openly expresses the opinion that no honest official can be found among the Mormons. "I have been simply amazed,' said the officer, "at the reports which have come in from my special agents sent to investigate those offices at the request of a prominent territorial delegate and a neighbor of Utah. I am joined by the department in the opinion that the robbery of the government is considered no crime by any one connected with the Mormon church who has come under our supervision. We are removing the perjurers and defaulters as fast as we can, and the orders to special agents are to find a democratic gentile if possible, otherwise a republican, but a gentile, be he a democrat or republican, and if this is not possible, to close the offices. We have closed already dozens of offices in Utah and some in Idaho, because we were unable, in the Mormon districts, to discover an honest man to conduct them. The method of swindling most adopted was by false returns of the cancellation of stamps on which fourth class post offices get commissions. Little hamlets in Utah, where scarcely a letter a day was sent, reported seven hundred dollars a year due their post offices as commissions. Straw bonds, false affidavits as to population, and perjury by the whole people have been indulged in to secure government positions and government funds. Suits will be instituted by the department where there is a chance of recovering the amount of which we have been defrauded."

The Right Way.

We are pleased to see reported in THE BETTER WAY an address "to the spirits present." The great defect in all past spiritual teaching has been that mortals instead of spirits have been the subjects of the teacher's labors. First enlighten the earth bound spirits that live by sympathy in the spiritual atmosphere of unenlightened mortals; that will end opposition to the inflowing of light. Being guided blindly, or before having reached the plane of self-consciousness by "spirit influence," has resulted in disastrous experiences to many mortals, and continued wretchedness and despair to a still greater number of unprogressed spirits. Though many a precious and consoling truth has been "tipped" and "rapped" out, it is wise and prudent to consider it dangerous, as a general rule, to accept or be influenced by anything purporting to come from spirits through or about material conditions. But of course mortals undergoing such disastrous experiences receive just what they and their spirit associates need, for the lower life is altogether educational—its only purpose being to elevate soul-infants, disembodied as well as embodied, out of and above things material. "Preach to the spirits in prison."—[World's Advance Thought.

What Religion Was.

We find the following in the Boston Investigator of December 28th. The writer signs himself W. J. S. He says:

If any man would know what religion was before infidelity began to prevail, let him read ecclesiastical history, and he will learn such facts as the following:

At Valey, 1557, a pedler who had sold "the damnable writings of Calvin," was condemned to carry a lighted taper, barefoot, clothed in a shirt of sacking, for five miles, behind a procession of the holy brotherhood, who were enrobed in their costliest habiliments, carrying gorgeous banners, the holy cross and the worshipful eucharist. At Anger, shortly afterwards, six Lutherans were murdered, and thirty-six burned to death, two of whom were clergymen.

In the same year four hundred Protestants were arrested and incarcerated for having met in a private house for the purpose of divine worship. After imprisonment for a year, three of this number, Philippa De Lunz, an accomplished lady of fortune and a widow, and two elders, were led to the stake. The two elders were burnt, but the widow was reserved for more protracted torment. She was first obliged to witness the agonies of her companions expiring in the flames; her feet were held over the coals of the stakes which had consumed the elders until they were burnt to cinders; and then, her position being reversed, she was slowly consumed.

Were they devils that committed these enormities? They could not have been more devilish if they were, but they were Catholic Christians!

The Western Boom.

Stranger (in a Kansas City real estate office). Excuse me, sir, but what are all those pill boxes for?

Dealer—They contain supplies of Kansas City real estate. Twenty five cents each.—[New York Sun.

A helping hand at the right moment would save many from ruin.

Doing good is the only certainly happy action of a man's life.

Knowledge is the only fountain both of love and of the principles of human liberty.—[Daniel Webster.

It is comparatively of no use to feel the desire to do what is right, unless we know what is right; and it is of little use knowing what is right, without the desire to do it.—[Charles Bray.

Many think themselves to be truly God fearing when they call this world a valley of tears. But I believe they would be more so if they called it a happy valley. God is more pleased with those who think everything right in the world than those who think nothing right. With so many thousand joys is it not black ingratitude to call the world a place of sorrow and torment?—[Jean Paul.

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BUDDHISM.

On Sunday morning Mr. Walter Howell spoke on "Buddhism as Compared with Christianity." "It may not be exactly the fact that 'history repeats itself,' but the world moves in cycles, or rather in spirals," said he, "and there are great facts oft recurring in different forms, that we may, by their reiteration, be more strongly impressed by their importance. * * * Our fathers enjoyed their religion snugly, for in their day science had not begun its inquiry into the origin of things, and faith was sustained by myth and legend. The Buddhists were simply regarded as so many heathens. Would to God that more people of these days were heathens like the Buddhists!"

He gave a short history of Gaurama, who, about 600 B. C., became the Buddha *i. e.*, the man who knows, and traced to him the origin of much of the morality and many of the incidents supposed to be peculiar to the rise and progress of Christianity. We propose simply to glance at the results of this history in its effect upon its myriads of followers, numbering more than the adherents of all other faiths combined. Its great doctrines are given in what Gautama called "the four sublime truths." They assert that there is pain; that pain comes through the desire or passion for things that cannot be ours for long; that both the pain and the desire can be ended by Nirvana, to which in the fourth truth Buddha shows the right way. Some learned men think that by this Buddha meant "nothingness," ceasing to be, the soul being "blown out" like the flame of a candle; but probably he meant the dwelling place of the soul in the great hereafter.

The four paths pointed out by Buddhism to this way are these: He has entered the *first* path who sees the evils arising from separate existence, and who believes in Buddha and in the power of his system alone to obtain salvation; that is, deliverance from separate existence. He has entered the *second* path, who, besides the foregoing, is free from lust and evil to others. He has entered the *third* path, who is further free from all kinds of evil desires, from ignorance, doubt, wrong belief and hatred. He has arrived at the *fourth* path, who is entirely free from sin ("has cast it away as if it were a burden") and passions, by which are meant the lust of the flesh, the love of earthly existence, and the defilements of wrong-belief and ignorance.

The four paths have also been summed up in eight steps or divisions: Right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation.

"Jesus of Nazareth said, 'The kingdom of heaven is within you.' This is nothing more than a reflection of the Buddhistic thought that man, in his manner of living, doing and suffering, makes his own Nirvana, the declaratiou of which sentiment antedates Christianity by almost six centuries," said Mr. Howell. "If any class of people have been guilty of plagiarism in this, it cannot be justly charged upon the Buddhists, and you can draw your own conclusion as to who did it.

The many things borrowed from Buddhism by Christianity were pointed out, and the fact that the latter had profitted little from the loan was made very emphatic. Buddhists counsel peace and harmony and cultivate language and deportment which lead to these conditions. Christians counsel peace and harmony, and drag the banner of the cross through seas of blood to gain their ends! But the revelation of truth has always been adapted to the people for whom it was intended, although they have not always made the best use of it.

In the evening Mr. Howell talked upon "Oriental Adeptship and Occidental Mediumship," and although in anything but good condition physically, intellectually he was gigantic, and his auditors, who thronged the hall, were regaled with one of the most eloquent and convincing lectures to which it was ever their good fortune to listen. We lack space for even a brief glance at it.

At the close of the morning and evening discourses, Mr. Edgar W. Emerson gave many spirit tests, and some of them will remain more than a nine day's wonder to attentive witnesses—especially to the parties more immediately interested.

The spirits of Ulrich Opplinger, his wife, Marie, Jacob Wirth, Caleb Lingo, Will Whitten, Leonora J. Sullivan, Reuben R. Springer, Truman B. Handy, Capt. John Belknap, William Wood, Mollie Hopkins, Benj. H. Von Schooven, Seth Aldin, Joseph Grant, Edward Seeley, Miner Kellog, Col. Charles Wellington Friend, Dennie and Susie Winchell, Capt. Henry Jones, Harry Champlain, Dr. Loy, Joshua Huff, May Dunnehower, and many others, came for recognition and with messages, and most of them were recognized from the descriptions given by the medium and from certain facts they communicated, which it was known the medium could not be cognizant of, for they related principally to family affairs and matters which are rarely of public record. Some of them were remarkably conclusive, while others were affecting in the extreme, and brought tears from hundreds of eyes. This was especially true at the evening service, where skeptics by the score found themselves involuntarily transformed into Spiritualists of a pronounced type. Many saw and marveled greatly and came to a knowledge of the blessed truth of immortality beyond the tomb.

NOTED NAMES AMONG SPIRITS.

The man of mediocrity in any department of arts or of mechanics may seek to pass himself and his labor off as the character and work of some noted artist or artisan, but the world is not to be deceived. The uncultivated mind, or the evidences of an unskilled hand, are too clearly apparent in the man and in his productions for any one who has been familiar with the works of those whose identity he would claim, to be at all imposed upon.

The honest man allows his work to decide by its own results its merits and value, and does not try to win popular attention or approval by any false claim or pretension. So with honest spirits, who return to earth from the great unseen world, seeking to assist and protect mortals: Some earnest word is to be spoken; some instructive idea be conveyed to the understanding of man. It may be that a great mind can bring that truth, and so intelligently impress its utterance through a medium with his individulity as to identify himself to the thinking public. But perhaps a spirit unknown to fame can convey these thoughts more directly to mortals than can the spirit of some more learned savant; but, wishing to attract attention, or for some other puerile reason, the spirit pretends to be an exalted personage of historic fame. The matter emenating from his mind does not bear out the importance of his claims, and the public only receives with ridicule that which might have proved useful from its own interior merits, had it been brought forth with less of pretension and bombastic noise.

The wisest and most exalted intelligences whom we have known as teachers from the spirit-world, have come gently, quietly, with unassuming grace and humility; claiming neither to be of the ancient monarchial, nor to have held any distinctive place in history, refusing, in many instances, to make themselves known; depending, rather, upon the teachings and influence of their lives, rather than upon any external evidence of grandeur for proofs of their high position, these beautiful ministrants have come bearing ideas and suggestions of lofty wisdom, revealing lessons of moral truth in all its glory, and implanting in the receptive soul germs of spiritual beauty that have blossomed into heavenly joy. We are to remember then, that, while it is impossible for Socrates and Confucius, for the old ancient priests and potentates, or for the gifted minds of any age, who have risen from earthly bondage, to return to earth and intelligently communicate with ourselves, yet it by no means follows that because some returning spirit claims to be St Paul, or King Solomon, or Prince Edward, or indeed to be any personage of renown, that he is necessarily the soul he claims to be. "By their fruits ye shall know them," and the loftiest of all spirits, approaching earth, will prove their altitude of spiritual perception and growth by the influence, the helpfulness, the quiet ministrations, and noble example which they exercise toward their fellow men.

TRUE CHARITY.

In this age of rapid thought and hasty action, when man competes with man in every department of effort, pushing and struggling for the best places and highest rewards, there seems to be, at times, a disregard of the gentlest courtesies and noblest judgments that constitute a truly charitable heart. In this rush and hurry sort of life, man is apt to pass an opinion upon the doings of his neighbors before he has examined into the motives or understood the reason for those doings, and, more likely than not, his judgment will not only be an adverse one, condemnatory and keen, but a mistaken one as well. True charity is something more than the bestowal of alms upon the needy. It is the quality "that thinketh no evil," and when exercised by the benevolent heart it sheds a glow of kindly light over the pathway of its neighbors and the world.

We are more than ever convinced that the teachings of the angel-world are toward the exercise of this revivifying quality in the breast of man, and we, as believers in Spiritualism, should, of all others, encourage and express the beautiful light of charity, for it is akin to that ennobling love which embraces all creatures and glorifies even the humblest and lowliest of God's creations. The charity which "suffereth long and is kind" is not the carping, critical world that condemns before it examines and seems to delight in the retailing of the unwise or lowly deeds of men rather than their good and helpful acts. The truly spiritualized soul, whose judgment is merciful, whose opinions are not hastily formed, who can speak a good word for the sinner even while he deplores the sin, is one whose life is illuminated by that best of all gifts—true charity.

Even one line is a bother.

THAT IMMINENT INQUIRY.

"Truth is the object of all art and study, unless there is a design to prostitute them to base uses," said our inquiring friend of a week ago, after quite a lengthy discussion of the phenomena of Spiritualism, at his call at the sanctum editorial last Tuesday. "Now I expect to encounter a good deal of fraud in this business before finding the smallest scrap of truth, notwithstanding your 'knowledge' of the truth in it, and I shall be rigid in the examination of all evidence."

We visited a well-known slate-writing medium. No introduction took place; neither was the object of our call stated by either. A slate was produced and our inquiring friend requested to wash it carefully. He complied. It was laid upon a table in broad daylight and the three persons present laid their hands upon it. In less than a minute the sound of writing was heard, and in less time than is required to read it, the following message appeared upon the inner folds of the slate:

"Good afternoon, Judge W———. You are here at a good time and upon a useful errand. You said to William D——— on Sunday that you thought of inquiring into the phenomena of Spiritualism, but you did not want the matter talked about till you learned something definitely about it, and that you really expected to prove it fraudulent. You were immediately sorry for having said this, and tried to make amends by the supplementary statement that you hoped to find it true. In this you were sincere. Last evening your wife asked you to go the country with her to-day, and you told her you could not, and gave as a reason that you had an important business engagement. To her inquiry you answered that it was a settlement you must make for a client, and the matter could not be delayed. The truth would have been better. Your wife knows something of the truth of Spiritualism, and she will assist your investigation. Just before starting from your office this afternoon you told your clerk you would be absent till night on a matter of great importance, and that he should write letters to certain persons according to memoranda you gave him. These memoranda were for five letters. I can give you the names of those who are to receive them, if you wish. Four are already written, and the fifth will be deferred for further consultation with you, as there are points in the memoranda the clerk does not understand. Do you remember this date, January 21, one year ago? What happened then you would not have repeated for many thousand dollars. C. R. P———."

"There is no fraud about that," exclaimed the Judge; "for so far as I know the facts they occurred precisely as stated, and the incidental circumstances are more than probable. Did this medium know my name?"

"No sir," we answered.

"I am not yet acquainted with it," said the medium.

"Why," continued the Judge, "I am not sure that I will go along with this matter any further. What confidential things can a man enjoy if everything is observed and reported in this way?"

"They can be just as fully observed and reported whether you go on with the investigation or not," replied the medium; "but spirits will not divulge anything to the injury of mortals. This communication looks as if your friend might be inclined to tell tales when he should not, but evidently you came for a severe test, and it seems you have got it. No harm has been done, yet you possibly imagine I was informed you were coming for a test, and was in some measure prepared. Even were this true, could I have been of the least assistance in shaping the facts of this message?"

"No," said the Judge; "I do not see how you could."

"That point is pretty well disposed of, I think," said the medium. "I never before heard of the gentleman who writes the message, nor of a single circumstance to which he refers, and he will verify me in this by another message."

"It needs no verification," the judge replied. "I feel fully assured of the fact. I knew the gentleman for years. He was a good friend, and I am sure he will help me in this investigation."

Three loud raps upon the table attested that he would. Then we passed out of the domicile of the medium, into the noise and bustle of the mortal world, and on the way down to the Gibson House the Judge made a running comment upon the events of the afternoon.

"I couldn't have been more surprised if my old friend, Charley P———, had appeared and rattled off that message by word of mouth. True? Every word of it, I'll be bound. No; there was no way for this to have been fixed in advance; but let us look into it a little further to-morrow. What! You cannot go to-morrow? When shall it be, then? I want to see some of their materializing and trumpet performances; in fact, all there is too see. Next week is the soonest, eh? Well, I'll try to wait, but it isn't easy, for the truth comes pretty fast when it makes a fair start. Yes, there is truth in Spiritualism, and I must recognize it by a better style of truthfulness in myself."

He ran on in this style till the walk and the interview came to an end together, but next week will probably evolve something quite as interesting, and perhaps a shade more sensational.

A department in this paper, hitherto devoted to Vitapathy, will from this time forward be supplanted by a department of "Life and Health," in which the merits of all systems of healing may be fairly presented. This change will be made in compliance with the request of numerous patrons, who wish for greater variety in the medical literature of THE BETTER WAY, and not from any impression on our part that there is a better way to health than through Vitapathy.

BANNER OF LIGHT FREE CIRLES.

For thirty years the free circles at the *Banner of Light* office, in Boston, have been a grand feature of that establishment. Thousands of hearts, mourning for the loss of their loved ones, have been cheered and comforted by the personal messages they have received from their beloved spirit friends through the agency of this channel; while there is conclusive evidence that many other thousands of inquiring minds have been instructed and uplifted by the clear solution of puzzling and intricate questions, and the spiritual teachings upon important humanitarian subjects that the spirit attendants upon the *Banner of Light* mediums have given to the world during the last quarter of a century.

It was, therefore, with regret that the spiritualistic public received the news some months since, that the spirit band, who had so ably conducted these circles during Miss Shelhamer's service of eight years at the *B. of L.* office, had decided to partially withdraw their medium from that particular branch of her labor and to appear with her upon the circle-room platform, but one day in the week, in place of two, which had been their custom. But, undoubtedly, the wise spirits knew what was best, and we have no right to murmur at their decision. However, we are glad to know that at her Tuesday seances, at the above-named place, Miss Shelhamer's guides are indefatigable in their work, not only intelligently responding to the many and varied questions of spiritual and scientific significance that are sent to them from all parts of the country, but also quite frequently giving messages or words of cheer to individuals in the audience, or to strangers at a distance from the place of meeting. Notwithstanding the report of some prejudiced individual to the contrary, these Tuesday circles are well attended by interested and attentive audiences, many of whom take occasion to express their approval of the work here accomplished. But the labor of the *B. of L.* circle is more far reaching than it could be were it simply intended for the audience alone. Its scope is wide, its purpose grand, inasmuch as it is intended for the world at large, and weekly reaches thousands of intelligent minds through its report upon the sixth page of the *Banner*. We notice that the publication of the Question and Answer Circle is to be suspended for a few weeks, but we are satisfied that on its reappearance, in February, countless of inquiring minds will peruse its truths with renewed satisfaction. The questions presented at this circle are read by L. B. Wilson, the genial chairman of the seance-room. They are sent from all quarters, and are not seen by the medium previous to their reading in the circle. Any inquiring mind is at liberty to ask questions of the controling spirit. These are read and published in their turn, the whole labor proceeding with order and regularity.

THE WORK OF THE SPIRIT.

Much is said of the work of Spiritualism and the labor of departed spirits, but the us not confound the noble results of Spiritualism during the last forty years or the efforts of returning spirits to enlighten and broaden human understanding with the duty and the endeavor which belongs, to, and should rest upon, ourselves. Each one of us is a spirit to-day, and as a spirit we have a work to do for our own cultivation. We may learn of heavenly teachers and be assisted by angelic helpers in toiling over the pathway of life, but we should not desire them to take us up and carry us along with no self-effort of our own.

The child who is ever in the arms of parent or friend, and seldom permitted to rest upon its own feet, will not find itself growing strong and vigorous. Its muscles will not harden, nor its fibres gain elasticity and power. So the man who is willing to shift his own duties and responsibilities upon some other friend—mortal or spirit—and who desires that friend to bear his burdens, will never develop strength of character, mental activity, nor moral grandeur. He is simply living an animal life, ignoring the proper work of his own spirit, and by and by, when he casts off the mortal, he will emerge as a weak and puny creature of little use to himself or to any one else— a spirit without energy ambition or true self-respect. We should not then forget the duty we owe to ourselves, in a cheerful compliance with the laws of the spirit which ordained that man must develop his own nature and outwork the energy of his own soul if he would grow in strength an power and true nobility.

The *File-Us-Off* essayed to attack the *Banner of Light* last week! The imitation of Don Quixotte by the high rolling Chicagoan was as neat and impudent as could be expected, but the *Banner* is still unfurled to the salutary breeze of progressive Spiritualism, and will doubtless continue in the van of spiritual literature.

A nice gentleman writes a few lines to let us know that he would consider THE BETTER WAY perfect if it did not attack the churches and Col. Bundy, but these onslaughts, he says, are such gross defects in our policy that he must withdraw his subscription and go with the *File-Us Off*. We have expected this for some time, and now the blow has fallen the church *and* Col. Bundy will doubtless breathe easier and we———. It is not easy to predict what *will* become of us, but we shall make a struggle to worry along at some rate.

There is a school of sensationalism, which is nominally spiritualistic, but really a questionable factor in Spiritualism. It deals with nothing short of the essentially occult and mysterious, and is unwilling to credit its phenomena to natural causes This is not Spiritualism beyond a very limited sense, and is wholly upon a false basis. We can have no phenomena outside of nature, and those who are not industrious students of nature's laws have no business of importance with Spiritualism, for they are liable to work only harm to the cause. Wonderful tales of impossible occurrences are interesting to children and fools, but investigators of truth want only facts, and upon no other basis will Spiritualism enjoy a permanant foundation. Facts are found to be sufficiently startling for all the purposes of novelty, and when their lessons are appreciated, there will be no more striving after the marvelous and unattainable, for knowledge will demonstrate the emptiness and futility of such quest.

Missionary Work in the South.

First Report of the Labors of Brother George P. Colby, Missionary of the Southern Association of Spiritualists, Seconded by his Faithful Auxiliary, Brother E. T. Crossette—An Interesting and Hopeful *Resume*

JACKSONVILLE, FLA., January 16 1888

To the Editor of The Better Way.

Although so busy that we can hardly find time to attend to our regular correspondents, yet duty to the public and to the great cause we represent compelled us to try and keep before the readers of your broadly distributed journal an account of the great work being done in the South. Geo. P. Colby, as all are doubtless aware, is the missionary of the Southern Association of Spiritualists, and is traveling through the southern States in their interests, while I am simply an auxiliary, and am trying in my humble way to pay back what I owe to Spiritualism, and if more of those who have been helped and benefitted by its heaven born doctrines would work more and talk less about what it has done for them, Spiritualism would not be obliged to say, "We hold our meetings in the cheapest hall we can get." Only a few months ago I heard a man (?) say, "This is the best thing a person can have. When I was a member of the church I used to pay from $150 to $200 a year, but I have been a Spiritualist for years and it has not cost me a dollar." That's what is the matter with the majority of so-called Spiritualists. Take the consolation of hell from them and it closes their purses. They have an idea that the angel world ought to materialize everything that we need. While I am about it, I want to say to those who claim to be, and are, interested in spreading the "good tidings of great joy," that they now have an opportunity of proving it.

While the camp meeting was in grogress at Lookout Mountain, last July, a missionary society was founded, and enough subscribed to warrant the Board to engage Brother Colby as missionary for one year. Instead of one, they ought to be fifty engaged, and if the Spiritualists and Free Thinkers are only a tithe as interested as they claim to be, let them prove it in a "substantial" manner. The society is in need of funds, and those who wish to encourage and aid the good work can forward such sums as they can afford to, or subscribe what they can pay monthly or yearly, to Jerry Robinson, Charleston, Miss. He is the treasurer of the missionary work, and our cautious friends need not fear to trust him with a dollar, for he is known to be one whose veracity and integrity are above question.

Now to the work in Florida. Last September was given the first spiritual lecture for over three years, held in Crescent City. A series of meetings were held there, and also at Grovedale, and considerable interest was created, and on our second visit there, a month or two later, Mr. Colby was greeted as an old friend. From Crescent City we went direct to Titusville, where the court house had been engaged by two outspoken Spiritualists, who imagined they were the only ones in the place. Our first meeting was fairly well attended; at the second, the seats were all taken, and, at the third, on our arrival at the building, we were obliged to force our way through the crowd from the head of the stairs to the rostrum, while numbers were crowded under the open windows outside, and when the meeting was over we were greeted with the remark: "You are not going to leave us now. We want more of this. It is what we need." One man said, "I have always believed just what you teach, but never knew what it was called." At Titusville I was obliged to return to my home in Lake Helen, owing to business engagements, but will tell you that at City Point and Cocoa—points a few miles from Titusville—there was interest enough for them to insist on Mr. Colby visiting those places, and one man said, "Come to my place and hold three meetings and I will give $15 and guarantee other pay merits," and he kept his word. Mr. Colby then returned to Lake Helen, his home, and prepared for a tour through the northern part of the State and other southern States. The next place that we stopped at to hold public meetings was in the "Ancient City," St. Augustine. They have a recently organized society there, and it comprises some of the best people of the place. We remained nearly a week, and had four public lectures. We cannot speak in too great praise of the Spiritualists of that place, as they showed they were interested not only in us "officially," but likewise socially. We bespeak for the St. Augustine Society a glorious future. By way of parenthesis, allow me to state that the Society quartered us at the Magnolia House, one of St. Augustine's leading hotels, and that we found it superior to the majority of first-class hotels, and also had that "home" feeling which one so rarely experiences while traveling. Our next public meetings were held in Palatka, and although there were known to be but three Spiritualists residing there, these secured the Opera House, which was let at less than the regular rate by the generous proprietor, Mr. Frye, and the course of lectures created so much interest that a Society was formed as an auxiliary of the Southern Association; therefore, I say to the faint hearted, work. Look around you and inquire, and you will find there are dozens in each community who believe as you do, and all they need is a leader and encouragement. From Palatka we came to Jacksonville, where we intended to hold a course of meetings, commencing last night; but after we had engaged the hall the Christian—meek and lowly (?)—Swedenborgian's, by chicanery and misrepresentation, obtained, from an obscure director, the keys of the building, and went to the newspapers and had our notices taken out and theirs inserted, after ours had appeared in one issue. We went to the hall, armed with authority by the president and owner of the hall association, to either close it or use it ourselves, but preferred to "let them show their true colors" and did not interfere with their services. (?) After their discourse, I asked and obtained for Mr. Colby permission to make a statement, which he did: explaining to the audience—fully five-sixths of whom were Spiritualists, who came to hear Mr. Colby—the true state of affairs. Thus they had an opportunity of contrasting the practical results of Spiritualism and Christianity. Although time presses, and we are late with our engagements elsewhere, we yielded to the solicitations of those interested, and will remain and deliver a course of lectures, commencing Wednesday night. Mr. Colby's guides say they will show the people that "there is a God in Israel and corn in Egypt," and we know them well enough to be certain of success. This ends about three months' work, not including a great amount of local effort on the part of Mr. Colby and his controls.

Too much praise cannot be bestowed upon him, for he has ever been to the front in all cases where pluck and perseverance were needed, and those who have followed him can point to his efforts as paving the way for them and smoothing the prejudices and angularities of the public. He is one of our pioneers in Spiritualism, and while under influence is a logical and fluent speaker, and justly deserves his title, "The silver-tongued orator of the coral reef." Yours fraternally,

E. T. CROSSETTE.

P. S.—Don't forget to send your missionary donations and subscriptions (from one cent up to your "pile") to Jerry Robinson, Charleston, Mississippi.

Written for The Better Way.

Love One Another.

"Be kindly affectioned, one to another."

Let the sympathies of your nature go out to those around you! Do not hide your warm impulses under a cloak of reserve and coldness. The world is often so unfriendly. There is not too much of kind consideration and thoughtfulness for others. It seems so easy to confine all our interest and affection to the members of our own family; or, to a few individuals. But, without any narrow limits, we are bade to "love one another!" Again we read "love is the fulfilling of the law." We are to "love our neighbor as ourselves." To think of others no less than of ourselves, to extend to others our sympathy, kind words, and good deeds, to share whatever we have with those who are in need around us, to whisper words of tenderness to the broken-hearted, to help bear the burdens of our poorer neighbor, yes, to lighten his sorrows, in every way. A kind word, is sometimes like a sunbeam, sinking into the very heart, and lighting up its gloom, and shedding there radiance, warmth and gladness. "Be ye kindly affectioned, one to another!" Oh, what a command! Do we follow it? Do we see some struggling soul plodding along life's pathway, cheerless and lonely and do we smile upon him? Do we give him kind greeting? do we speak a frendly cheerful word of sympathy? Do we make him feel that we are not indifferent to his welfare? Do we give him reason to infer that we will not turn coldly away? Do we inspire the confidence of those around us? Do we "love one another"? Do we remember to "be kindly affectioned, one to another?" Do we remember, that "love is the fulfilling of the law?"

LUCIE AMELIA ALLYN.

Tudor Castle, Washington, D. C. Jan. 21.

Data of wonderful phenomena will find place in next week's impression of THE BETTER WAY, and next week's impression will be printed upon a superior quality of paper—a quality which will probably be adopted for future issues.

Thanks are again due many prompt subscribers and advertisers for remittances and words of cheer. Were we to print all the handsome encomiums upon the THE BETTER WAY there would be room for nothing else within its ample space, and yet there will be many improvements in it in the coming four or five weeks. Save up the compliments for a month or two, but let the cash come forward as freely as ever.

"Woman."

An antique bracelet opened across the top of a little page—a page otherwise as grotesque as Puss in Boots—embellished with eight medallion heads of handsome and distinguished-looking women, from Hypatia down through seventeen centuries of loveliness to (possibly) our own First Lady;—this ornate and artistic bracelet naturally attracts the eye to the title it garnishes, for it is "Woman." What other combination of five letters expresses so much as this word? It is a monthly magazine, and, as with the title it bears it should be, is a production of striking beauty and great excellence. It is a feast of good things for everybody—for great, awkward man as well as gentle woman—and the sparkle of genuine intellect illumines its every page. Published by The Woman Publishing Company, No. 122 Nassau Street, New York, at $2.75 per year; 25 cents per number. Do not fail to examine its merits.

PERSONAL.

Mrs. Annie Cissna has been doing good mediumistic work at Dayton. A competent correspondent sends a report of same, which will be published next week.

Professor Martin is building up a large demand for his services as a healer, and for his electric baths, at his new location, No. 276 West Seventh street, where his success is measurably phenomenal. Still he will find room for a few more patients, if they think they need his aid.

Professor D. M. King is teaching phrenology, physiology and physiognomy at the Cleveland Business College. He attends funerals and speaks for societies on Sundays. Is now ready to make engagements for the summer camps, and always ready to receive subscribers for THE BETTER WAY. Address as usual, Mantua Station, O.

We hear good reports of the mediumship of Mrs. R. T. Clancy, of Chattanooga. She is quite advanced in years, but possessed of mediumistic gifts of a high order, one phase of which is to read from the top of her table that which appears to be a message in form of a letter, which is apparently written as she reads. A valued correspondent informs us that he has frequently received half a dozen such messages at a sitting, and that ordinarily she reads the name at bottom in full. This is certainly an interesting form of communication with the angel world.

Written for The Better Way.

Christian Spiritualism.

NO. XVIII.

"How oft shall my brother sin against me and I forgive him?" How quickly animal nature will resent a blow; how prone humanity is to say, "I will pay him off some day," and lie in wait for an opportunity to return the evil. "An eye for an eye, a tooth for a tooth," was the practice in olden times, and many more keep up the old, which is more in accordance with worldly applause than the new precept and example of forgiveness, although those who practice retaliation would scorn to acknowledge the sentiment as a part of their creed. We have every day examples of revenge for real or fancied injury, and carry the feelings so far as to believe the enemy incapable of any good. But is this the best way to improve our fellow beings? Is our real motive in resenting injury the desire to benefit and improve the being who through ignorance or selfishness injures? We must defend our lives and property, they are sacred trusts from God, and he will hold us accountable just as surely if we allow ourselves to be cheated and injured, as if we had cheated our brother. A man who injures us must be made sorry for what he has done, and our duty to him is to make him sorry, and the course that will make him ashamed of the evil is the best to pursue. Regret from motives of policy is not sorrow for sin; hence if a man be discharged for dishonesty, it will not tend so much to make him sorry as to make him hate his late employer, if the employer prevent his obtaining means of support by publishing his dishonesty. On the contrary, if the wronged employer would say, "He is a poor man and needs work. Give him a trial; he may prove faithful to your interests," the man, knowing who recommended him, may be touched by a kindness which he did not deserve, and determine to earn the right to a good man's esteem.

It seems to be a law in the spirit world (and perhaps in this) that a spirit cannot progress unless he has asked and obtained the free forgiveness of all whom he he has injured. A case came directly under our notice in a circle. A spirit came to a lady and besought her forgiveness for a wrong he had done. He had beaten her pet dog to death. Instead of thinking of his condition, and aiding him to overcome the temper, which he desired to master, she began entertaining the circle with an account of the transaction, and concluded by remarking, "No, I don't think I can forgive that." The consequence was he became hardened, and when next he came to the circle he had only a disposition to abuse every one, and rail at the inconsistency of Christians and Spiritualists. Another spirit came at another meeting, and told a gentleman present that he had been his teacher, and that when at school he had done him an injury which had affected his whole life, and desired pardon in order that he might advance. The gentleman asked what it was, as he did not know, although he had had a great deal of sorrow and misfortune all his life. The spirit preferred not to tell, but said he could not progress without forgiveness. The good old gentleman replied without hestitation, "Why, certainly, I forgive him freely and fully, no matter what it was." These are practical illustrations of the effect kind and unkind thoughts have upon the invisible beings near us. They come with a yearning desire for better things; attracted, perhaps, by a kind thought, and only the invisibles know how often they go away discouraged and chilled. Shakespeare said, "The evil men do lives after them, the good is interred with their bones." While I think this was a little unfair, still if a departed person is spoken of at all, his misdeeds will be remembered against him, and if he come to a circle he will be questioned about his sorrows, and faults, and mistakes, until we wonder at their ever coming near a mortal. It would seem almost a misfortune sometimes that the spirits cannot face their impertinent critics and questioners, and tell them to cast out the beam in their own eye. Mortals are not content with reproaching their personal acquaintances, but, like Mrs. Grundy, they seem to enjoy making the spirit friends as uncomfortable as possible, by talking to them of disagreeable things. We say they are the same, and yet when they approach us we treat them as if they had neither heart nor sensibility. We not only test their identity, but their truth. Is is a wonder they hesitate to manifest? We do not understand the law, but we know that any attempt to make a spirit friend prove either his identity or his truth, or any disposition to ask innumerable foolish questions, places a barrier which they cannot pass. Receive them with the same loving confidence we would a friend in a body, and they will delight to come and give you more proof of their identity than you want, if that were possible. C. M. KEITH.

WASHINGTON, D. C.

Dark Seance.

With Professor and Mrs. Martin of Columbus, O., at the house of Mrs. E. Ruffin, Cincinnati.

BY JACOB H. WRIGHT.

To the Editor of The Better Way.

On Dec. 5th, 1885, Prof. and Mrs. Martin came to our home for a social visit of a day or two. In the evening it was proposed that we have a dark seance. So we threw a shawl over a small table and placed it in our bed room with the following articles on it: A small music box, bell, whip, tamborine, glass of water, and an apple. A large music box was placed on a bed in the room, also a large cup filled with water, and cut flowers were placed on a dressing bureau some distance from the table. When all was ready, the Prof. and Mrs. Martin took their seats at the end of the table. Then Mrs. Ruffin and Mrs. Wright, and friend Mr. C., and myself, took our seats as directed by the Professor, with our hands on the table and touching the fingers of the next sitter. By this means, those next to the Professor and Mrs. Martin knew if they made the slightest move of their hand. After singing one or two favorite tunes, the largest music box was made to play, and soon several of the mediums' controls came. One called Little Maud took the whip from the table, and we could hear it snapping all 'round the room, and up to the ceiling.

Then the small music box on the table was wound up and made to go, then stopped and started several times, then carried above our heads. The bell was taken up and kept time to the music box. The tamborine was played upon, and a snapping noise was made by a spirit named George. Then hands, both large and small, were placed upon our heads and hands. The small ones felt very tiny and soft. Our foreheads were kissed many times. The apple was taken up and broken in two pieces with a loud snap; then we heard teeth biting the apple and sound of chewing. Then one half of the apple was held to each of our mouths to bite it.

After these manifestations had been made, all became very quiet. Not the least sound was heard for some ten minutes or more; then we received raps. The Professor said his controls were asking for a light. When the light was brought, to our astonishment, a hairpin, box and cushion that were on the dressing bureau, were placed on the table, so our hands almost touched them, and on top stood the cup of water and flowers, and not a drop of water was spilled. During the seance the Professor had pushed his chair back and pulled his boots off, the room being warm. When I saw the box, cup and flowers on the table I said to myself, "I wish the Professor had not pushed his chair back to pull his boots off, then there would not have been a doubt as to the truth of the manifestation.

During the next day, Sunday, we came to the conclusion to have another seance that evening and invite some of our neighbor friends to sit with us. We prepared everything same as evening before, only instead of the cup of flowers we took a large dish and filled it with water and flowers, then placed it on the dressing bureau. When all was ready we placed ourselves at the table, as directed by the controls. But as we had such a treat the evening before, we said our friends should sit with their hands on the table, so Mr. and Mrs. S., and Mr. and Mrs. H'k, with Mrs. R., and the Professor and Mrs. Martin, sat with their backs to the table. Mr. C. M., wife and self sat outside of the circle. Just as we were going to turn off the light, the thought came to me that I would sit behind the Professor and Mrs. Martin, and so expressed myself to them. They said, "That is right, do so." I took my chair so I could sit with my hand on each of their shoulders, and they could not make a movement without me knowing it. We had grand manifestations; same as evening before; also, we all had flowers from the desk given to us. Some had them placed in their hands. They would give them a tap on the hand, then place a flower in it; one gave me a tap on the cheek, then placed a flower on my shoulder.

During the seance we distinctly heard foot steps around the room, and if I had not had both the mediums' movements under my control, I might have thought one of them was walking.

Then there came moments of silence, same as evening before, after which raps came for the light, when to our astonishment, the large dish of water and flowers sat in our midst, on the table, without one drop of water being spilled. As I sat between the mediums and the dressing bureau, even if their hands had been at liberty and they had wished to reach the dish, they could not do so without my knowledge. We were well satisfied that none but our spirit friends made the manifestations. The Professor and Mrs. Martin also saw and described many of our spirit friends who sent their blessings to us.

[Prof. Martin is now located in this city, at No. 276 West Seventh street, engaged in the practice of healing, in which his medial powers are a prime assistance.—ED. BETTER WAY.

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Those of our lady readers who would like to know how **Child-bearing** may be made **Painless** and **Safe** can get the information in a sealed envelope by sending four cents in postage stamps to Mrs. E. REVERE, Box 283, Jersey City, N. J.

Our Little Men and Women.

The aim of this magazine is to interest children just at the time they begin to read for themselves and lead them along for a year or two with pictures and stories and pleasant tasks so pleasant as to make them forget the task part altogether.

The following outline includes the larger topics of the year:

Pocahontas teaches a little American history through the year.

A French story, Susanna's Auction, full of amusement.

A story a month, entitled Laura's Holidays, suggests to other little girls what they can do on holidays.

A story a month on Tiny Folks in Armor; which means beetles.

A flower poem in every number.

Buffy's (six) Letters to his Mistress. Buffy is a coon-cat.

Six Mexican stories on Little People on the Plaza; also about some Mexican animals

Besides there are many, too many to tell of, stories short and bright and unexpected.

With all this entertainment of picture and humor there is a serious purpose through, implied in the name, *Our Little Men and Women*. It is to teach and lead the children to take reading for profit; but pleasure comes first as it ought.

A dollar a year. Five cents for a sample copy.

January Wide Awake.

It would be difficult to imagine a more agreeable, varied, instructive and lasting provision for January reading than comes in *Wide Awake*, just received.

Of stories there are: Sidney Luska's "My Uncle Florimond:" Mrs. Fremont's "Cruise of a Coverlet;" and Mrs. Sherwood's "Those Cousins of Mabel's."

Adventure: How Professor Roberts beat the bull.

Comedy: "Cat Isabel."

About countries: "Journey to Peking;" "More about the Hindoos;" and "High-Caste Sweetmeats."

History: "Foster-Children of Washington;" "Christmas Mince Pie;" "Patrician and Plebeian."

Ways to do Things: "Cocked-Hats," and "Home-made Jig-saw."

Animals: "My Friends, the Dogs."

Science: "When does Spring Begin?" and "About Crystals."

Art: "Warwick Brooks in his Pencil Pictures."

Poetry: "The Organ-man and I;" "When Piping Winds do Blow;" "My Owlet;" "Arithmetic;" "Two Little Birds in Blue;" "Retort" and "Jack Frost."

Criticism: "Arabian Nights."

But how little the titles tell of the feast of good things.

Send to D. Lothrop Company, Boston $2.40.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the LIFE LINE OF THE LONE ONE; also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more—all who desire copies can aid me by sending one dollar, and ten cents for postage, directed to me at the *Banner of Light* office, Boston, before February 26th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it thereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the ninth and last of which will tell what I have learned about the spirit-world by forty years' communion with it. Your truly,

WARREN CHASE.

Babyland, 1888.

In general it will be about the same as in '87.

Nothing in Babyland ever pleased more people than Finger-play rhymes and pictures. They have been sought by the kindergartners here in Boston and elsewhere; and the author has personally taught them. Six of the '88 Babylands will contain new Finger-plays.

The other six will have a series of baby stories in rhyme about Crickets, how they manage their babies, with many pictures

Mo and Toddlekins is a baby-cat story all through the year by Margaret Johnson, with pictures also by Margaret Johnson.

There will also be a lot of jingle bits and story bits and picture bits, so many as to make you wonder where the next year's entertainment is to come from.

Fifty cents a year; a copy sent for five cents.

D. LOTHROP CO., Publishers, Boston.

NOTICE.

MEDIUM WE

Gave the truth to the world years ago that EVERYBODY is a medium, and should sit as directed by high control to commune with God direct. Direct control is the second coming truth that Christ so termed did not give to the people to understand how to commune—to be a medium—and no one but *Medium We* has ever given the truth, and no one but Medium We, with dear dear Pearl and dear dear Ruby ever can. Amen and amen. *Medium We*, control A A A, sphere one hundred (100)—Medium We, with dear dear Pearl and dear dear Ruby, has been acknowledged Saviour of the world. Amen and amen.

After Medium We circulated the truth that everybody is a medium, VARIOUS ONES PUBLISHED MUCH THE SAME THOUGHT, and Medium We says ALL ARE IN ERROR. In 1882 the Mayor of the city advised a copyright, which was granted in the United States of America to Medium We, with dear dear Pearl and dear dear Ruby, for the truth given. Amen and amen. People must be cautious how they sit in control—must not be other than high control for all the world. Amen and amen. Control A A A, sphere one hundred (100), the unit the great, amen and amen, of all the spheres in united thought, and thus it is Medium We is in sphere with pen, in walking, sleeping, and in all thought instantaneous. Amen and amen, and amen, amen.

Book of Medium We, with dear dear Pearl and dear dear Ruby, can be had for $1.25, at 220, corner Twenty-eighth and Grace streets, Richmond, Va. Amen and amen.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them, has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

MEETINGS.

Cleveland Meetings.

POPULAR SUNDAY EVENING MEETINGS—At the Columbia Theater, Euclid Ave., 7:30 P. M. The Philosophy of Modern Spiritualism will be presented, by its ablest exponents, and the Phenomena by its most distinguished mediums. Net proceeds will be donated to the fund for establishing in this city a public spiritual library and reading room THOS. LEES, Chairman.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. E. W. GAYLORD, Conductor

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7¾ o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

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No Admission Fee is charged in the morning. To the evening service tickets are **15 cents** each, to be had at the door. Morning service begins at 11. Evening at 7:30. Everybody invited.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

American Spiritualist Alliance.

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President.

J. F. JEANERET, Secretary, Maiden Lane, N. Y.

St. Louis, Mo.

The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named.

JANUARY, '88: Walter Howell, speaker; Edgar Emerson, medium.

FEBRUARY, same as in January.

MARCH: Miss Jennie B. Hagan, speaker and improvisatrice.

APRIL: Mrs. Nellie J. T. Brigham, speaker and improvisatrice.

MAY: Mrs. A. M. Glading, speaker and platform test medium.

JUNE: J. Frank Baxter, speaker and platform test medium.

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SPIRIT MESSAGES.

Through the mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Henry Herman Sanford. I was for twenty years a resident of the city of New York. I was a chaser by occupation. I have a wife and three children residing in Harlem. My wife is at present engaged in a shirt factory where she obtains but a scanty living. I would recommend her to prominent Spiritualists in New York where she might be more profitably employed as seamstress. I want to send my love, and also that she might know that I am not dead. Very respectfully,

HENRY HERMAN SANFORD.

2.

I am Margaret Cleveland. My home was in Meriden, Connecticut. I have relatives in New Jersey and also in the South. I had the pleasure of welcoming one very latterly and hope soon to welcome Sarah. I passed over at the good old age of 96 and everybody in Meriden knew me well. I am happy, but am surprised to learn that churchmen do not stand any better chance than other sects. I was a great churchwoman, but a methodist friend stands higher than I. This to friends in Meriden, from

MARGARET CLEVELAND.

3.

I am Mary Bartlett, and I belong to the friends. I come as the spirit leads me to speak with my dear friend, Snowdon Thomas. When it is given thee, speak in meeting even though thou dost only teach thy brother to make soap. Seek out Ruth, and if she return thy love all is well. Repair the old meeting house, and thy dear friend, Ann Thomas, will address thee, as well as all the friends. Tell John, my beloved, that I am still led by the spirit.

MARY BARTLETT.

4.

I am Hector Trapierre. I wish to reach Mary Clewse, of Winchester, Virginia. If I say "Hecloresticks" it will perfectly identify me. Sister Alice is well. Mary, give my love to your brother Olmstead, and tel him I still have the auburn curl. I hope you are in better health. If you could apply electricity, you would be greatly benefitted. Very earnestly your old friend.

HECTOR TRAPIERRE.

5.

I am Septimus Filius Oswald. My home is in Florence, Alabama. I was a noted physician, and made dyspeptics my specialty. I left a mother and six brothers, but it is Harvey whom I would especially reach. Please, I would have him remove to Denver, Colorado, where his telegraphy will be more prosperous, I think. At least he would not then be subjected to evil influence. I send great love to my dear mother. I would assure her that I will spare no effort to redeem Harvy. Very earnestly.

SEPTIMUS FILIUS OSWALD.

6.

I am Lucy Aloysius Murray. I am 27 years old. My mother is Agnes Murray, who resides at Colfax Court House, Fauquier County, Virginia. I have two sisters and one brother George. George runs the farm and sister Hettie is a school teacher. John Henry Brohan sought me in marriage. I departed this life two days before my wedding. Now, if I have one desire more than another, it is that he seek some one else to make him happy.

LUCY ALOYSIUS MURRAY.

The address was given me so confusedly, that I am by no means certain of its correctness. HENRY TUDOR VIII.

7.

We are Henrietta and Octavia Carswell. Our father was a great oil merchant, but our brother, Lockhardt Scott, now carries on the business in Baltimore City. Our home is in Homestead, and if we would be permitted to reach our brother and our friend, Mary Beager, Glasgow, Scotland, we would be exceedingly grateful to the editor of THE BETTER WAY. We are well and progressive and to our dear ones we would say, that our meeting with the dear Rev. Mr. Maitland was joyous in the extreme.

HENRIETTA and OCTAVIA CARSWELL.

8.

I am Romaro Phillipo de Francia. I lived in the year 1487. I was a prime mover in the great reform through Ferdinand and Isabella. I perished defending the right. I come now to Jennie Sprague with the positive assurance that if she will sit in order to develope clairvoyance, clairaudience and trance for test mediumship, I will certainly bring it about. Madam, I am your dark guide in the red and gold tunic, whom you meet so often in the hallway. Menes, Booth, and Charlotte send you greeting, and the physician will speak to you concerning Roger, if you will ask him ROMARO PHILLIPO DE FRANCIA.

9.

I am Anna Neville, a native of Brighton, England. I am one of a large family who wasted away. I have friends on both sides of the ocean. I do wish Gertrude would take a different course; it seems to me the old hall would be the better for it. Dear dear Sissy, she is so good but so indulgent. I do hope to see the family reunited, and I know from the lips of the lady spirit dwelling in the hall that it will be so. Sybil is well. This to my American friends.

ANNA NEVILLE.

10.

Conrad Kasper Kraft. I passed away in Sarcoxie only three months ago. I left my mother, Christina Kraft, in San Antonio six years ago, since which time she has not heard of me. She has one other son, Peter, and one daughter, Edmonda. My mother and father emigrated from Bremen 15 years ago, and my father died at sea. I wish my mother to know of my decease, also that I am very sorry for my recklessness. CONRAD KASPER KRAFT.

11.

Message From the Late Judge Lawrence on Soul Mateship.

We are here and happy. Good evening to all. How good and novel it seems to come back from the so-called dead and meet old and long-tried friends.

I propose to-night to speak a few words with regard to the subject of the attachment of the sexes with each other, and of the endurance of the same when properly applied to the children of earth.

I was, as you well know, through an uncongenial marriage, all my lifetime subject to bondage. When two souls are attracted to each other, and are congenial on the earth, though many years of sad experience and separation lies between them, yet the time will come when their attachment will be acknowledged and most joyfuly received, sooner or later. Such was my own case, as you well know. I was separated from the one of my choice by the influence of others, whose ignorance of the laws governing such things knew no bounds, and my fondest hopes blasted for a life time.

A question was asked a religious teacher many year ago, if different ones marry one woman whose wife will she be in the judgment? It was answered as said, "They neither marry nor are given in marriage, but are the angels of heaven.

Our experience would lead us into the conclusion that there is no heaven for any one till they have met the one that the laws of nature and nature's God has designed by the rules of congeniality to accompany each other up the vast mountains of everlasting life.

There is a fitness of things which ever rules the destiny of the human race, and will ever lead them to the grandest goal of human happiness, where the laws governing the human race and the finer feelings of the congenial soul is better understood. It is our design to labor at times and seasons, whenever convenient to do so, for the enlightenment of earth's inhabitants.

My life, as I said, partook of much of the sad, in consequence of the world not knowing the true inwardness of these things. I strove to live an upright life while here, but, as I said, it was saddened much by being compelled, by circumstances over beyond my control, to grope in an uncongenial atmosphere, until I learned, by studying the grand truths of Spiritualism, that there was a life above, where many of the mistakes of earth are overcome, and many of the wrongs of life are righted.

Yes, I learned some years before I left the physical form that those whom God has truly joined could never be put asunder, all laws made by men notwithstanding; that the true attractions of heat to heart and soul to soul is as enduring as the eternal nal will. With these facts before me, the best glories of my life were filled with sunshine and joy, living on the pleasures of knowing that the congenial one of my heart was watching and waiting for me on the other side of life, and that she often comes under proper conditions to make herself known unto me while I was yet in the form, as you, friend Adams, doubtless arew ell aware.

What better evidence do we want of our friends than having them to clothe themselves in the seeming habiliments of mortality and come to kindly greet us while here. This I had oftentimes, and all may have these grand evidences of the enduring ties of friendship beyond the vale of death, if they will but seek in the right spirit and put themselves in proper condition for their friends to come near unto them.

Having suffered so much in physical life, and having found the consolation of eternal joy, I can hardly find language to express my happiness when I meet my spirit companion on the other side of life, and received the sweet welcome home after the scene of life had closed upon me.

It was my unspeakable joy to find that she had been preparing a dwelling place and watching and waiting for me all these long, weary years, while I had been, in my feeble way, struggling to scatter the light to my fellow-men.

But now I have laid down the mortal; the external covering only is dead. I find myself as real and as alive as ever, and more capable of realizing the fine spiritual truths which emenate from the great central fount for the evidence of man, onward and upward to the fountain of all good.

Let every one, then, who has an experience rich in those great truths, spread it before the world that the wayfaring man and all may partake and be refreshed as they journey along life's pathway. There is much need of spiritual knowledge in the earth, as you all have all seen, and the time is near at hand when the facilities for intercourse between the two worlds will be more perfect than now, and more wonderful things are in store for you than any you have ever known in the past. Prepare all who have received this great light, to put shoulder to the wheel, as it were, and help push along the car of progress.

There are many thousands on our side of life to-day who are sensible of the wants of the world; who are connected by the old ties of attachments, who are watching and waiting for an opportunity to give their experience and to impart instruction to the earth's inhabitannts.

Many advanced minds, who have passed out from the mortal form with their life's work incomplete, who are necessitated to return and take up the line of march and labor for the good of their fellow-men of the earth, welcome them and give them that encouragement that will make them feel their coming is not in wain. You will excuse me now as my hour is up.

Your friend and brother,

EDWARD LAWRENCE.

The above message was written through the hand of Mr. Chester Fish, at the house of Riley M. Adams, November 3, 1887.

[Present.] W. C. HOAG,
HARRIET ADAMS,
RILEY M. ADAMS.

Mediumship in Central Asia.

Under the above heading the *Revue Spirite* inserts a letter of prince Adeka from St. Petersburg: The Emir of Bokhara," says the writer, "sent his son Seyd-Abdul to represent him at the recent coronation of the Czar. His chief interpreter was Alime Jounou-eof, who brought to me a letter of introduction from a friend at Samarkand, Russian Turkestan.

"I had frequent conversations with Jounouseof during his stay here. He had travelled in Arabia and India, knew several of the languages of the East, and spoke Russian well. He was well-informed in the physical sciences. I introduced the subject of Spiritualism to him. He told me that there had existed for generations among the Mohammedians of Central Asia a spiritual brotherhood, called Muridists, in which magnetism and mediumistic phenomena were studied. He said that he himself was a Muridist; that among them are remarkable healers and clairvoyants; that they were required to practice self denial and cultivate the good of the neighbor. They who join the brotherhood have to study under the direction of an elder, and mortify the body by privations in food and clothing. When they have attained the mastery over the flesh, they are put to the study and practice of healing by the imposition of hands. They are then introduced to the study of clairvoyance and seeing at a distance; and finally to that of rendering visible the spirits of those who have passed away, especially of the elders by whom we have been initiated. Jounouseof said that he had had interviews with his own deceased masters as palpably as when he was in the natural body. They were taught that to retain constantly the distinctive qualities of a Muridist, the disciple must persistently live a life of sobriety and disinterestedness; must pray without ceasing, and heal the sick.

"He said that their science was secret; that they made no boast of, nor worldly gain by it, and that they are held in great esteem in Bokhara and throughout Central Asia.

"What I told him about modern Spittualism interested him much. I presented him with Russian translations of two of Allan Kardec's smaller works, which he said he would render into Arabic and Persian; and he requested me to interchange with him, from time to time news of progress in our several countries."

He Had to Do Something.

"I must do something to divert the attention of the young women of my congregation from worldly things. They are running away from the church, and manifest no interest in church matters."

Such is the language credited to Rev. Wm. B. Cullis, paster of the First Baptist Church, of Racine, Wisconsin, who recently preached a severe sermon against dancing. Much indignation was expressed by the young ladies of his church because of this interference with their social habits, and the elder employed the above language in justification of his sermon.

The day seems to have gone by when the pulpit can lash church attendants with impunity. The Chicago Herald, after the manner of the daily papers, discourses thusly on the subject:

"The almost daily headline, 'Another clergyman gone crooked,' or 'Another Sunday-school superintendent and bank cashier skipped to Canada,' tells too plainly how vast the multitude who are using the religious cloak to get the better of their fellow-man. Naturally depraved men will reach the bad just as quick from the pulpit as from the dance floor, but their chances for bringing ruin to the greatest number is in the pulpit, for the worldly dancer does not have such unbounded confidence in mere profession."

From every quarter comes the wail "The people are taking no interest in church affairs." Clergymen found the temperance movement a popular one. After opposing it for half a century they suddenly became converts to extreme measures, and are now pressing the reform for all it is worth. But until they get God in the constitution, Jesus Christ is declared king, and the Bible is made the fundamental law of the nation they will not be happy.

The most discouraging feature in our modern civilization is to witness the fair sex breaking away from pulpit restraint. If the dear creatures can neither be flattered nor frightened into the support of the church, it is not difficult to determine the period when it will cease to be a controlling factor in social circles.—[Iron Clad Age.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

Rich and poor live in like abundance—the former in wealth, and the latter in hope.—[Koxlay.

The strongest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

He who has burst all fetters and trembles before nothing, the unshackled, the truly free, him do I call wise.—[Sakai Mouni.

Hope binds the frame of man with strong enchantment. The bitterest end awaits the pleasure that is contrary to right.—[Pindar.

WHOLE WORLD

SOUL COMMUNION

February 27th, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in though and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:43 p. m
Boston, Mass	3:28 p. m
Burlington, Vt	3:18 p. m
Buenos Ayres, S. A	4:18 p. m
Buffalo, N. Y	2:55 p. m
Columbia, S. C	2:48 p. m.
Cape Horn, S. A	3:43 p. m
Cape of Good Hope, Africa	9:26 p. m
Chicago	2:20 p. m
Detroit, Mich	2:58 p. m
Frankfort, Germany	8:43 p. m
Frankfort, Ky	2:35 p. m
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Iowa City, Ia	2:03 p. m
London, Eng	8:11 p. m
Lecompton, Kan	1:48 p. m
Little Rock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m
Memphis, Tenn	2:11 p. m
Nashville, Tenn	2:23 p. m
New York City	3:16 p. m
Norfolk, Va	3:06 p. m
Omaha, Neb	1:58 p. m.
Philadelphia, Penn	3:11 p. m
Pittsburg, Penn	2:51 p. m
Rome, Italy	9:01 p. m
Savannah, Ga	2:48 p. m
Santa Fe, N. M	1:07 p. m
St Domingo, W. I	3:33 p. m.
St. Paul Minn	1:58 p. m.
Santiago, Chili	5:26 p. m.
Sioux Falls, Dakota	1:48 p. m
San Francisco, Cal	12:01 p. m.
Vienna, Austria	9:21 p. m
Vera Cruz, Mexico	9:48 p. m
Walla Walla, Wash. Ter	11:18 p. m.
Augusta, Maine	3:35 p. m.
Baltimore, Md	3:08 p. m.
Berne, Switzerland	8:41 p. m.
Berlin Prussia	9:09 p. m
Constantinople, Turkey	10:11 p. m
Cincinnati, Ohio	2:26 p. m
Columbus, Ohio	2:38 p. m
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m
Dublin, Ireland	7:46 p. m
Edinburg, Scotland	8:01 p. m
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:33 p. m
Georgetown, British Guiana	4:18 p. m
Havana, Cuba	2:51 p. m
Honolulu, S. I	9:51 p. m
Jerusalem, Palestine	10:31 p. m
Lisbon, Portugal	7:49 p. m
Lima, Peru	3:04 p. m
Milwaukee	2:18 p. m
Indianapolis, Ind	2:28 p. m
Montreal, Canada	p. m
New Haven, Conn	3:18 p. m
Newport, R. I	3:28 p. m.
New Orleans, La	2:17 p. m
Ottawa, Canada	3:08 p. m
Panama, New Granada	2:53 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo	2:11 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Paul, Minn	1:58 p. m
Smithtown, Jamaica	3:36 p. m
Springfield, Mass	3:21 p. m.
Salt Lake City, Utah	12:43 p. m
Tallahasse, Fla	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m

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Mental Cure.

BY A. F. MELCHERS.

Mental or self-cure has been a subject of much comment, and probably will continue to be as long as disease exists in the world. It is a known fact that giving way to a complaint or any disease which is not sufficiently powerful to control us physically, is baneful, and if it was not equally as well known, that combatting wards them off, we might infer that an opposite tendency must have an opposite effect. But combatting a complaint or a disease is the beginning of mental cure, even if all forms cannot be successfully nipped in the bud. Man has the germ for much of this class of evil in him, and which already manifests itself at an early age. Others implant the germ in youth, and which manifests itself when old age comes creeping on. Both exist in the spirit-body (not the soul) as causes so to say, and enact themselves on or through the physical body as effects. Whatever the cause, it naturally returns through the same organ that implanted it. Epicureanism through the stomach in the form of dyspepsia. Excessive use of tobacco through the tongue in the form of cancer. Hatred, a negative or animalistic emotion of the heart, through the blood in the form of blood disease, accompanied by pain according to the selfishness or lust which actuated it (lust being a form of selfishness in conjunction with love, or love perverted, as it were). Deception is love perverted by selfishness, and lays the foundation for indolence or physical inactivity—such creating a foul aura in connection with the spirit-body which interferes with the action of the inherent life-principle on the arterial system, and thus clogs the blood or vitiates it, which also creates or develops disease in comparison to the weight or pressure of the same on the physical body—this accounting for the feeling of oppression that selfish persons experience, or those who have selfish forces inherent or in-born. Lust adds a noxious emenation or influence to this aura, which produces a very painful reaction on the physical body and causes intense suffering in after years—being the sweets of the past returning in concentrated form, or misused nature revenging itself. Perverted will-power has a similar effect on the physical body. Physical enjoyments are pleasing to the liver. Too much of it disturbs the nervous system, and interferes with the harmonious action of the liver with the brain. The latter obtains its supply of magnetism from the former where it is generated. Not obtaining its full supply on this account, the brain loses its stability and interferes with the action of the soul's will-power. This makes man light-mindeo or trivolous with loss of deference from his fellow creatures. But this is not all. The overcharged liver makes man nervous, irascible and impatient, and in the same oversteps the bounds of prudence or love for others. If made conscious of the error and self-love preverts an apology or regret, the foundation for pride or selfishness (hatred) is laid.

Selfishness created through the above, evolves an aura compatible with the cause—the reaction of which will be felt on the liver and produces diseases of this order. In conjunction with lust, excessive physical enjoyment develops kidney troubles, being the medium organ on which the two evils centralize themselves. If inborn, the aura which produces this reaction existed from a former incarnation, and thus accounts for the reason why many mortals begin the spirit-purifying process already, as infants, and if otherwise ripe in soul, will pass over again as soon as the spirit has thus purged itself. Those who have this aura inborn, and reach maturity before its reaction begins, feel a desire for a repetition of the evil or passion itself. If indulgence is permitted, it simply adds new aura to the old, and as soon as the respective organs are sufficiently enervated to warrant an attack, they will be affected as above elucidated. If passion exists, the flesh itself will be attacked and lead to other more offensive diseases. But if abnegation is practiced, which means an exercise of the will in opposition to the inborn or later developed evils, both the flesh and organs will be spared and the aura will pass off as bile. Such is mental cure in its true sense, and lead to a removal of the cause of the evil or ailment, and with it the effects on the body. But if the organs have already been affected and suffering has begun, and followed by a natural abnegation in consequence of inability to indulge the passion which caused the evil or ailment, the will may be exercised in effecting a cure by a homeopathic treatment *i. e.*, adding suffering upon suffering by abnegating on the natural appetites, viz: hunger, thirst, etc. By suffering thirst for example, the will must be exercised for a positive or spiritual effect. This increases the soul-action beyond its normal activity, and sends a higher degree of vital-force through the body. The action of intelligence on matter purifies it, by disseminating the foul aura through other portions of the body as well, and in finding other outlets, saves the organs from having to suffer the entire reaction or purging process. Such emenations may be known in the form of pimples, fleshworms, summer boils, and other eruptions, and when entirely freed from the impurities of the spirit-body, the physical body assumes a healthy appearance on the exterior, followed by a healthy organic state.

This is another form of mental cure, but naturally takes time to effect a restoration of health. But it is one that removes the cause so called radically, and thus frees the spirit at the same time. Allopathic treatment is but an attack upon the effect and is only a temporary and relative cure, and at death leaves the spirit in the same sick state that the body was—this accounting for the complaints made by spirits that they still suffer from the after effects of their last illness. No spirit need suffer this, and none do suffer it, in whom the disease has been removed to the root, but which never can be accomplished by a mortal physician. Man must become his own healer in this respect, and nothing but spiritual development will do it. Active soul-exercise, accompanied by physical purity, is the most natural purifying process, and may be regarded as the highest form of mental cure. This purifies the spirit-body of all its human dross, whether it exists in the form of foul aura, disease germ or only animal sensuousness, which all are intuitively striving to overcome, in order to reach a condition which will award them happiness in the future. Intellectual labor and love-actions (benevelence, charity, humanity, etc.,) constitute soul-exercise and leads to the desired results in due time, except the good which this does be neutralized again by too much sensual, carnal or selfish indulgence. Under these circumstances man makes no headway, spiritually, and may find himself in a worse state at death than at birth. But whatever experience he has gained will be in his favor for future progress, whether as a spirit or reincarnated mortal, and accounts for the wonderful talents with which some are born, and the never ceasing flow of light that some obtain from their own soul-nature during a mortal career—this light manifesting itself or coming to the surface as the spirit frees itself from its impurities. Are not the greatest geniuses sometimes the greatest sufferers, and do not the greatest sufferers often bring forth the highest light, or at least a profusion of thoughts not in accord with their limited education? Does it not prove a store of knowledge hidden from view, and only waiting its release from its imprisonment in a darkened soul? And are not such the most energetic in their search after the unkown, the infinite, the absolute? What else is this but an intuitive knowledge of their mission, their destiny, their pre-determination of purifying themselves? What else is this but self-cure or mental cure? Is not the striving for truth or happiness experienced as mental labor or mental action so-called? Does not the inner life manifest itself through the mind, so-called? And what else is this but a desire to attain peace or a freedom from matter? Does not the soul reluctantly whisper to resist the material or sensual, or overcome the animalistic, the impure? Is it not an admonition for self-purification? And how else can this be accomplished except by mental cure?

But such is our subject spiritually considered. We know that it also has a material basis, *i. e.*, from our standpoint reviewed, and what some would call practically considered, as if soul or spiritual culture was anything else but practical. Sentimental emotions arising within when reading or hearing of such is not doing. To do, practically, is to sit down to a good dinner with an appetite; but instead of gratifying that appetite, arise again and abnegate until the next meal. And more, try the experiment with every physical or material desire, taste, feeling, etc., and after a few months of such soul efforts, the experimenter will find soul-culture to be a very practical institution. Mental exercise for such effects is a curative agent free from all sentimentality, and removes the most obstinate of causes. As yet it is more of a dream than a reality, and is undoubtedly the aim to which so-called mental-cure is driving. We swarmed for the subject long before we tried it, and like other mental-cure preachers, thought it an excellent remedy to be tried on others. When we realized what it meant, we disliked the physic very much, although a half-a-hundred trials at the various forms of tastes and desires that the physical, animal or human body is subjected to, convinced us that it could be done, that the material could be subjected to the will of the spiritual, and that the control of mind over matter meant nothing more nor less than a perfect conrol of the soul-nature over the animal functions, organs, forces, tendencies or whatever it may please the reader to term it.

Such illuminates the soul to the light of causation, attracts influences which are anything but material, and makes one sensitive to a fault. When in one of our abnegating states (sometimes only for the want of water to quench our thirst with), we could sense the mental or physical condition of our familiars the moment we entered the front door of our residence. Sometimes we would be put to the test, by our better half, saying: "What do you feel here?" I knew that she meant whose aura I sensed. If perturbed or earthly, as it were, we sensed nothing, or couldn't get up energy for trying. But if bright or spirituelle, we could almost answer immediately, and say, sighingly: "I feel oppressed, some selfish person has been here!" "Correct —— was here in a very captious humor, and complained that everybody was happy but herself!" Although we need not have been told the latter, for the influence was sufficient to convince us of the selfish aura, but a significant fact is that all selfish people make the same complaint, or are in search of love. Now, love makes happy, but it only becomes absolute or lasting when self-developed by being considerate towards others, not self. Happiness must come from within, and not from others. Those who have love developed, throw a temporary happy or boyant influence on us, and indicates a healthy spirit condition, and whatever the spirit body experiences will effectuate itself on the material body as well. Sentimentality, morbidity, irritability, iracibility, peevishness and discontent are all indications of a sick spirit body, or one containing foul aura according to circumstances. Sentimentality betrays an aura created from sensual or lustful indulgence, and will react for this effect at some period of one's lifetime, or attack the organ through which it was created. If general, or composed of various forms of carnalities, it has a morbid effect on the mind, and either concentrate itself into consumption or other pulmonary troubles. Irritability betrays the reaction of aura created through excessive pleasures or physical enjoyments outside of the organs. Iracibility betrays a mixture of both of the above. Peevishness betrays selfishness or extreme self-love, and discontent; a aura composed of selfishness and carnality. Feeling oppressed simply betrays a selfish aura, either created through some act of dishonesty or a long period of self indulgence, *i. e.*, pleasing self, enjoying self, and pandering to self, on all occasions without consideration for others. Such aura reacts for a billious effect, and is accompanied by pain or suffering according to other ingredients that it may contain. If sensual impurities are connected with it, blood diseases often manifest themselves. If enervated by physical exercises during this period, the organs will be affected according to the original creation, and death is apt to follow, lack of physical strength or resistance causing an entire surrender to the disease with the above consequences.

In such cases mental cure is out of order, or impossible, for the soul can only operate when it has some healthy avenue to act through, and therefore if a man has some physical disorder or chromic disease to contend with, he should abnegate on some other material or physical desire, taste or attribute, in order to create a counteracting positive force through which the soul can operate freely, and thus keep a living fire of vital force disseminated throughout the body, which will keep it active or alive as it were. The only absolute life principle exists in the soul, and when all the avenues of the body are clogged by material gratification, the soul becomes inactive for this effect, and the body must die, or sink until the soul has found another outlet to vitalize it. A contagious disease often proves beneficial, or a broken limb if the spirit guide of such can find no other means of saving a charge from entering the spirit world in an impure state—both fever and pain creating conditions which will release a large quantity of impure aura, and thus give the patient a new lease of life (materially speaking). If otherwise progressing, and some passion exists which needs removing, the one in question is permitted to be obsessed by a spirit who has or had a similar passion in life, and by allowing the mortal to commit some folly through the spirits' tempting influence, for which he has to be ashamed, or from which he becomes ill in consequence, he is brought to his senses, and thus betters himself, or exercises more care in the future.

We were made to suffer from cramp colics for meat-eating by the above process, until we promised to desist. After the foundation was once laid for abnegation in this respect, we began to dislike it, and now seldom touch it. So we were treated for other things which were not in accordance with the spiritual teachings coming through our pen, and when we had brought all our material indulgences down to the will of the soul, we were permitted to indulge again, but naturally with great precaution, as we feared the punishment that we now knew the spirits could impose on us, if they so desired. And why not on others as well? There is no doubt that many undergo the same process without being aware of the manner in which it is done. But one lesson taught in this practical way, gives us the cue how to root out other evils without having to suffer the purging process, and as we learn the nature of self and our deficiencies we make haste to clear them out before our spirit friends get after us with their prescriptions for removal. They mean it well enough, and would rather free us from suffering than impose it, if it wasn't a necessity at times. But we, as Spiritualists, know the future consequences, and thus leave our destiny in the hands of our spirit friends, knowing that they will deal with us just as gently as circumstances will permit, and thus prepare us for a better future.

Thus mental cure is a practical institution, and soul-culture its mate. While one endeavors to remove the dross from the spirit, the other unfolds the divine qualifications and leads to the same destiny—future happiness. But soul-culture without the former debars us from enjoying that happiness—the soul needing a healthy spirit to manifest through, as it does a healthy body. Thus, to become happy, undertake the mental-cure. A feeling of joy and activity are the first indications of returning health, and a feeling of peace the precursor of soul-happiness. As when as melancholy, languor, sadness and oppression betray a low state of spirituality, the opposite must be a hopeful sign. And as well as restlessness, irritability, impatience and irascibility, betray an immured soul condition, the opposite must portray the dawn of light. To attain happiness and peace, therefore, man must abnegate or combat the material; the soul must control the body—such being the highest form of mental-cure

Letters From Hell.

Pastor Valdemar Thirsted, the author of "Letters from Hell," which created a considerable sensation a year or two ago, is dead. We wonder whether he will continue his interesting correspondence on this subject. His book, whilst he was in this world, was translated into most of the European languages and had an enormous circulation, but a second series, coming genuinely from the place described, would be charming, and would make a fortune for any one who possessed the copyright. Dr George Macdonald, who edited the Letters already published, might tell us whether any communications have been received from the "Pastor" since his departure. If in consequence of difference of location Mr. Thirsted is unable to send any letters from that place, we shall be pleased to see some from the other.

Tall Men.

Many celebrated men were small in stature, and their appearance at first sight was disappointing. Dr. Watts was once in a coffee house, when he overheard a gentleman ask rather contemptuously:—"What! is that the great Dr. Watts?" in the hearing of the Doctor, who, turning around, repeated the following stanza from his lyric poems:—

"Were I so tall to reach the pole,
Or grasp the ocean with a span
I must be measured by my soul—
The mind's the standard of the man."

While it cannot be denied that a fine appearance is of great advantage to any man, it is remarkable that some of the most famous men in the world have been small in body. Renan, the French Freethinker, describes St. Paul as an ugly little Jew. But the French philosopher is no great beauty himself, being short, fat and rosy. —[All The Year Around.

The question of the annexation of Canada to the United States continues to excite interest in the Dominion. Several newspapers favor it, and several of the remainder are considerably stirred to indignation thereat. The question of Canadian annexation is not seriously considered in the United States. We should gain little by such an acquisition, and this country is large enough for present needs. The Canadian Pacific Railroad is an elephant which would speedily finish up the treasury surplus and leave Mr. Cleveland in command of the old-time Democratic deficit.

Sharp Little Tommy.

Little Tommy Ray quarreled with his sister and would not kiss and be friends. His Aunt said: "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I tikerlarly noticed it was to your brother, not sister."—[Chicago Mail.

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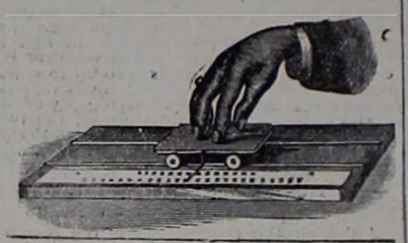
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Mental Cure.

BY A. F. MELCHERS.

Mental or self-cure has been a subject of much comment, and probably will continue to be as long as disease exists in the world. It is a known fact that giving way to a complaint or any disease which is not sufficiently powerful to control us physically, is baneful, and if it was not equally as well known, that combatting wards them off, we might infer that an opposite tendency must have an opposite effect. But combatting a complaint or a disease is the beginning of mental cure, even if all forms cannot be successfully nipped in the bud. Man has the germ for much of this class of evil in him, and which already manifests itself at an early age. Others implant the germ in youth, and which manifests itself when old age comes creeping on. Both exist in the spirit-body (not the soul) as causes so to say, and enact themselves on or through the physical body as effects. Whatever the cause, it naturally returns through the same organ that implanted it. Epicureanism through the stomach in the form of dyspepsia. Excessive use of tobacco through the tongue in the form of cancer. Hatred, a negative or animalistic emotion of the heart, through the blood in the form of blood disease, accompanied by pain according to the selfishness or lust which actuated it (lust being a form of selfishness in conjunction with love, or love perverted, as it were). Deception is love perverted by selfishness, and lays the foundation for indolence or physical inactivity—such creating a foul aura in connection with the spirit-body which interferes with the action of the inherent life-principle on the arterial system, and thus clogs the blood or vitiates it, which also creates or develops disease in comparison to the weight or pressure of the same on the physical body—this accounting for the feeling of oppression that selfish persons experience, or those who have selfish forces inherent or in-born. Lust adds a noxious emenation or influence to this aura, which produces a very painful reaction on the physical body and causes intense suffering in after years—being the sweets of the past returning in concentrated form, or misused nature revenging itself. Perverted will-power has a similar effect on the physical body. Physical enjoyments are pleasing to the liver. Too much of it disturbs the nervous system, and interferes with the harmonious action of the liver with the brain. The latter obtains its supply of magnetism from the former where it is generated. Not obtaining its full supply on this account, the brain loses its stability and interferes with the action of the soul's will-power. This makes man light-mindeo or frivolous with loss of deference from his fellow creatures. But this is not all. The overcharged liver makes man nervous, irascible and impatient, and in the same oversteps the bounds of prudence or love for others. If made conscious of the error, and self-love preverts an apology or regret, the foundation for pride or selfishness (hatred) is laid.

Selfishness created through the above, evolves an aura compatible with the cause—the reaction of which will be felt on the liver and produces diseases of this order. In conjunction with lust, excessive physical enjoyment develops kidney troubles, being the medium organ on which the two evils centralize themselves. If inborn, the aura which produces this reaction existed from a former incarnation, and thus accounts for the reason why many mortals begin the spirit-purifying process already, as infants, and if otherwise ripe in soul, will pass over again as soon as the spirit has thus purged itself. Those who have this aura inborn, and reach maturity before its reaction begins, feel a desire for a repetition of the evil or passion itself. If indulgence is permitted, it simply adds new aura to the old, and as soon as the respective organs are sufficiently enervated to warrant an attack, they will be affected as above elucidated. If passion exists, the flesh itself will be attacked and lead to other more offensive diseases. But if abnegation is practiced, which means an exercise of the will in opposition to the inborn or later developed evils, both the flesh and organs will be spared and the aura will pass off as bile. Such is mental cure in its true sense, and lead to a removal of the cause of the evil or ailment, and with it the effects on the body. But if the organs have already been affected and suffering has begun, and followed by a natural abnegation in consequence of inability to indulge the passion which caused the evil or ailment, the will may be exercised in effecting a cure by a homeopathic treatment *i. e.*, adding suffering upon suffering by abnegating on the natural appetites, viz: hunger, thirst, etc. By suffering thirst for example, the will must be exercised for a positive or spiritual effect. This increases the soul-action beyond its normal activity, and sends a higher degree of vital-force through the body. The action of intelligence on matter purifies it, by disseminating the foul aura through other portions of the body as well, and in finding other outlets, saves the organs from having to suffer the entire reaction or purging process. Such emenations may be known in the form of pimples, fleshworms, summer boils, and other eruptions, and when entirely freed from the impurities of the spirit-body, the physical body assumes a healthy appearance on the exterior, followed by a healthy organic state.

This is another form of mental cure, but naturally takes time to effect a restoration of health. But it is one that removes the cause so called radically, and thus frees the spirit at the same time. Allopathic treatment is but an attack upon the effect and is only a temporary and relative cure, and at death leaves the spirit in the same sick state that the body was—this accounting for the complaints made by spirits that they still suffer from the after effects of their last illness. No spirit need suffer this, and none do suffer it, in whom the disease has been removed to the root, but which never can be accomplished by a mortal physician. Man must become his own healer in this respect, and nothing but spiritual development will do it. Active soul-exercise, accompanied by physical purity, is the most natural purifying process, and may be regarded as the highest form of mental cure. This purifies the spirit-body of all its human dross, whether it exists in the form of foul aura, disease-germ or only animal sensuousness, which all are intuitively striving to overcome, in order to reach a condition which will award them happiness in the future. Intellectual labor and love-actions (benevelence, charity, humanity, etc.,) constitute soul-exercise and leads to the desired results in due time, except the good which this does be neutralized again by too much sensual, carnal or selfish indulgence. Under these circumstances man makes no headway, spiritually, and may find himself in a worse state at death than at birth. But whatever experience he has gained will be in his favor for future progress, whether as a spirit or reincarnated mortal, and accounts for the wonderful talents with which some are born, and the never ceasing flow of light that some obtain from their own soul-nature during a mortal career—this light manifesting itself or coming to the surface as the spirit frees itself from its impurities. Are not the greatest geniuses sometimes the greatest sufferers, and do not the greatest sufferers often bring forth the highest light, or at least a profusion of thoughts not in accord with their limited education? Does it not prove a store of knowledge hidden from view, and only waiting its release from its imprisonment in a darkened soul? And are not such the most energetic in their search after the unkown, the infinite, the absolute? What else is this but an intuitive knowledge of their mission, their destiny, their pre-determination of purifying themselves? What else is this but self-cure or mental cure? Is not the striving for truth or happiness experienced as mental labor or mental action so-called? Does not the inner life manifest itself through the mind, so-called? And what else is this but a desire to attain peace or a freedom from matter? Does not the soul reluctantly whisper to resist the material or sensual, or overcome the animalistic, the impure? Is it not an admonition for self-purification? And how else can this be accomplished except by mental cure?

But such is our subject spiritually considered. We know that it also has a material basis, *i. e.*, from our standpoint reviewed, and what some would call practically considered, as if soul or spiritual culture was anything else but practical. Sentimental emotions arising within when reading or hearing of such is not doing. To do, practically, is to sit down to a good dinner with an appetite; but instead of gratifying that appetite, arise again and abnegate until the next meal. And more, try the experiment with every physical or material desire, taste, feeling, etc., and after a few months of such soul efforts, the experimenter will find soul-culture to be a very practical institution. Mental exercise for such effects is a curative agent free from all sentimentality, and removes the most obstinate of causes. As yet it is more of a dream than a reality, and is undoubtedly the aim to which so-called mental-cure is driving. We swarmed for the subject long before we tried it, and like other mental-cure preachers, thought it an excellent remedy to be tried on others. When we realized what it meant, we disliked the physic very much, although a half-a-hundred trials at the various forms of tastes and desires that the physical, animal or human body is subjected to, convinced us that it could be done, that the material could be subjected to the will of the spiritual, and that the control of mind over matter meant nothing more nor less than a perfect conrol of the soul-nature over the animal functions, organs, forces, tendencies or whatever it may please the reader to term it.

Such illuminates the soul to the light of causation, attracts influences which are anything but material, and makes one sensitive to a fault. When in one of our abnegating states (sometimes only for the want of water to quench our thirst with), we could sense the mental or physical condition of our familiars the moment we entered the front door of our residence. Sometimes we would be put to the test, by our better half, saying: "What do you feel here?" I knew that she meant whose aura I sensed. If perturbed or earthly, as it were, we sensed nothing, or couldn't get up energy for trying. But if bright or spirituelle, we could almost answer immediately, and say, sighingly: "I feel oppressed, some selfish person has been here!" "Correct —— was here in a very captious humor, and complained that everybody was happy but herself!" Although we need not have been told the latter, for the influence was sufficient to convince us of the selfish aura, but a significant fact is that all selfish people make the same complaint, or are in search of love. Now, love makes happy, but it only becomes absolute or lasting when self-developed by being considerate towards others, not self. Happiness must come from within, and not from others. Those who have love developed, throw a temporary happy or boyant influence on us, and indicates a healthy spirit condition, and whatever the spirit body experiences will effectuate itself on the material body as well. Sentimentality, morbidity, irritability, iracibility, peevishness and discontent are all indications of a sick spirit body, or one containing foul aura according to circumstances. Sentimentality betrays an aura created from sensual or lustful indulgence, and will react for this effect at some period of one's lifetime, or attack the organ through which it was created. If general, or composed of various forms of carnalities, it has a morbid effect on the mind, and either concentrate itself into consumption or other pulmonary troubles. Irritability betrays the reaction of aura created through excessive pleasures or physical enjoyments outside of the organs. Iracibility betrays a mixture of both of the above. Peevishness betrays selfishness or extreme self-love, and discontent; a aura composed of selfishness and carnality. Feeling oppressed simply betrays a selfish aura, either created through some act of dishonesty or a long period of self indulgence, *i. e.*, pleasing self, enjoying self, and pandering to self, on all occasions without consideration for others. Such aura reacts for a billious effect, and is accompanied by pain or suffering according to other ingredients that it may contain. If sensual impurities are connected with it, blood diseases often manifest themselves. If enervated by physical exercises during this period, the organs will be affected according to the original creation, and death is apt to follow, lack of physical strength or resistance causing an entire surrender to the disease with the above consequences.

In such cases mental cure is out of order, or impossible, for the soul can only operate when it has some healthy avenue to act through, and therefore if a man has some physical disorder or chromic disease to contend with, he should abnegate on some other material or physical desire, taste or attribute, in order to create a counteracting positive force through which the soul can operate freely, and thus keep a living fire of vital force disseminated throughout the body, which will keep it active or alive as it were. The only absolute life principle exists in the soul, and when all the avenues of the body are clogged by material gratification, the soul becomes inactive for this effect, and the body must die, or sink until the soul has found another outlet to vitalize it. A contagious disease often proves beneficial, or a broken limb if the spirit guide of such can find no other means of saving a charge from entering the spirit world in an impure state—both fever and pain creating conditions which will release a large quantity of impure aura, and thus give the patient a new lease of life (materially speaking). If otherwise progressing, and some passion exists which needs removing, the one in question is permitted to be obsessed by a spirit who has or had a similar passion in life, and by allowing the mortal to commit some folly through the spirits' tempting influence, for which he has to be ashamed, or from which he becomes ill in consequence, he is brought to his senses, and thus betters himself, or exercises more care in the future.

We were made to suffer from cramp colics for meat-eating by the above process, until we promised to desist. After the foundation was once laid for abnegation in this respect, we began to dislike it, and now seldom touch it. So we were treated for other things which were not in accordance with the spiritual teachings coming through our pen, and when we had brought all our material indulgences down to the will of the soul, we were permitted to indulge again, but naturally with great precaution, as we feared the punishment that we now knew the spirits could impose on us, if they so desired. And why not on others as well? There is no doubt that many undergo the same process without being aware of the manner in which it is done. But one lesson taught in this practical way, gives us the cue how to root out other evils without having to suffer the purging process, and as we learn the nature of self and our deficiencies we make haste to clear them out before our spirit friends get after us with their prescriptions for removal. They mean it well enough, and would rather free us from suffering than impose it, if it wasn't a necessity at times. But we, as Spiritualists, know the future consequences, and thus leave our destiny in the hands of our spirit friends, knowing that they will deal with us just as gently as circumstances will permit, and thus prepare us for a better future.

Thus mental cure is a practical institution, and soul-culture its mate. While one endeavors to remove the dross from the spirit, the other unfolds the divine qualifications and leads to the same destiny—future happiness. But soul-culture without the former debars us from enjoying that happiness—the soul needing a healthy spirit to manifest through, as it does a healthy body. Thus, to become happy, undertake the mental-cure. A feeling of joy and activity are the first indications of returning health, and a feeling of peace the precursor of soul-happiness. As when as melancholy, languor, sadness and oppression betray a low state of spirituality, the opposite must be a hopeful sign. And as well as restlessness, irritability, impatience and irascibility, betray an immured soul condition, the opposite must portray the dawn of light. To attain happiness and peace, therefore, man must abnegate or combat the material; the soul must control the body—such being the highest form of mental-cure

Letters From Hell.

Pastor Valdemar Thirsted, the author of "Letters from Hell," which created a considerable sensation a year or two ago, is dead. We wonder whether he will continue his interesting correspondence on this subject. His book, whilst he was in this world, was translated into most of the European languages and had an enormous circulation, but a second series, coming genuinely from the place described, would be charming, and would make a fortune for any one who possessed the copyright. Dr George Macdonald, who edited the Letters already published, might tell us whether any communications have been received from the "Pastor" since his departure. If in consequence of difference of location Mr. Thirsted is unable to send any letters from that place, we shall be pleased to see some from the other.

Tall Men.

Many celebrated men were small in stature, and their appearance at first sight was disappointing. Dr. Watts was once in a coffee house, when he overheard a gentleman ask rather contemptuously:—"What! is that the great Dr. Watts?" in the hearing of the Doctor, who, turning around, repeated the following stanza from his lyric poems:—

"Were I so tall to reach the pole,
Or grasp the ocean with a span
I must be measured by my soul—
The mind's the standard of the man."

While it cannot be denied that a fine appearance is of great advantage to any man, it is remarkable that some of the most famous men in the world have been small in body. Renan, the French Freethinker, describes St. Paul as an ugly little Jew. But the French philosopher is no great beauty himself, being short, fat and rosy. —[All The Year Around.

The question of the annexation of Canada to the United States continues to excite interest in the Dominion. Several newspapers favor it, and several of the remainder are considerably stirred to indignation thereat. The question of Canadian annexation is not seriously considered in the United States. We should gain little by such an acquisition, and this country is large enough for present needs. The Canadian Pacific Railroad is an elephant which would speedily finish up the treasury surplus and leave Mr. Cleveland in command of the old-time Democratic deficit.

Sharp Little Tommy.

Little Tommy Ray quarreled with his sister and would not kiss and be friends. His Aunt said: "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I tikerlarly noticed it was to your brother, not sister."—[Chicago Mail.

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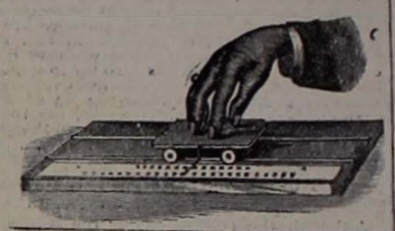
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Soul Communion.

To the Editor of The Better Way.

Brother J. W. Dennis, of Buffalo, in his great-souled kindheartedness, is so desirous that all mankind should share equally in the good things of life, he is over anxious lest some clique or sect should get control of the whole spirit world, and thus deprive individuals and families of the sweet commuion they now enjoy with their departed friends. How sadly he must have miscaicuted the power of the spirit world to suppose mortals can control it. As well might he talk of controlling a Minnesota blizzard, or a South American earthquake. Mortals can and do control mortals to the extent that huge monopolies are created to the benefit of the few and detriment of the many. But does Brother D. know of an instance where mortal has been able to control that higher power, spirit? And right here I will cite him an exhibition of spirit power over mortal where I was present, and when he, strong man that he is, was thrown from an armed rocking chair flat on his back upon the floor, where he lay for several weeks unable to stir; and that, too, after he had repeatedly defied the spirits to control him. Such a personal demonstration of the superior power of spirit over matter should forever set at rest in Bro. Dennis's mind, at least, the probability or possibility of any denomination or sect centralizing or controling and using it for their own aggrandizement.

No, Brother Dennis; no fear of monopoly in this direction. Your spirit friends and mine will jealously guard our rights. The object of Whole World Soul Communion, as I understand it, is to harmonize ourselves and bring about such conditions as will enable our spirit friends to come more closely to us and make their presence more fully felt.

In fact to prepare the way to have in our homes a regular old-fashioned New England Thanksgiving gathering, where all the children shall return home to enjoy the society of their parents and each other for a brief season. Whether the object of Whole World Soul Commuion has been correctly stated by me or not, the inevitable result will be the establishment of more and better family altars; better and higher communications will be received from our friends; exactly what you so much desire; so I hope that hereafter you will, as the professed Christians say, be found on the Lord's side.

Fraternally, W. J. INNIS.

Our View of the Soul Communion.

To the Editor of The Better Way.

Fearing that Brother Dennis may be somewhat prejudiced in relation to the subject, and having had the experience gained from joining this effort since its inauguration, we ask the privilege of giving our views for the benefit of H. W. Boozer, who, we presume, only wishes to more fully understand this departure before taking part in what we believe to be a great source of enlightenment to the present.

Now, we are informed through our media, who all agree on this subject, that those who "pass over the river" in the lowest and most ignorant condition are ever drawn nearest to earth, and many of this class being stronger physically and magnetically than the more intellectual and spiritual minded are, therefore, enabled to more readily control our media. This fact accounts for the many crude, and sometimes almost disgusting, manifestations often witnessed in spiritual circles, at times taking up the whole hour with silly gibberish, when perhaps some cultured mind, capable of giving thoughts worthy and grand, is crowded back to give place to those whose presence, if they come from the material side of life, we would feel degraded in tolerating. Now, for the good of the Whole World Soul Communion: So many minds, all united according to the conditions imposed, viz: Aspiration for the purest and best, forgetfulness of self and desire for the greatest good of all, must of necessity create a mighty magnetic force, which, carried by high aspirations, can reach beyond the lower order of intelligences and form a condition for the more advanced minds to transmit their thought, often bringing mediums under their direct influence, thus giving higher and better development than can exist under control of more ignorant guides.

We have no fear of the danger pointed out by our brother. The wiser spirits "over the way" know too well how to use the power we, by this concentration, are placing in their hands, which they have advised, in order that grander truths than could otherwise find their way earthward may be given to humanity. When we reach beyond the cloud we generally find sunshine; then would it be best to ever stay beneath the shadow for fear of finding the sun in eclipse beyond its environments.

It is the higher phases of light and knowledge we want to reach for the enlightenment of the world and the elevation of humanity. The mere spiritual rap, pleasant as it may be to the family circle, is not going to lift the fallen, feed the hungry, banish drunkenness, build reformatory institutions in place of the jail and gallows, and thus revolutionize the ills of earth, as the grander teachings of the spirit world are destined to do if we form the conditions they ask.

We believe if all who oppose were to join this communion for once, giving strict attention to the requirements, their views would immediately change in regard to the result. We have never left the seance room at the close of this sacred half-hour without feeling strengthened and blest.

Many of the best thoughts which we have been enabled to send out to the world have been gleaned from the higher fields which have been opened to our spirit by the concentrated power of the Universal Soul Communion. Yours, in the holy cause of truth and progress, EMMA TRAIN.

NORTH COLLINS, N. Y.

A Word from Frank Ripley.

PITTSBURG, January, 23, 1888.

To the Editor of The Better Way.

I learn from a gentleman here that somebody has been saying some good of me in your paper. Well, I am surprised. My name has been so freely used of late by people who pretend to be ethical(?) Spiritualists that I had begun to think there was no more good to be said of me. Hence my great surprise on learning that in yours of January 21, instant, there was a letter from a gentleman here, who has written the truth, the whole truth, and nothing but the thruth. Now, what are the facts? Let those who lie about me dare to investigate. It is only cowards who seek the spiritual press to defame the character of a medium. But let them talk and write, it won't trouble me in the least. My time will come; never you fear.

Fraternally yours, FRANK T. RIPLEY.

☞Correspondents are once more implored to exercise patience. All those who are worthy, and reasonably brief in their favors, hall have a hearing in due course.

Of Interest to Spiritualists.

Indictment Against Medium Ross Quashed and Why.

Judge Bacon, in the superior criminal court to-day, gave a decision of interest to Spiritualistic mediums, in the case of Charles R. Ross, sustaining the defendant's motion to quash the indictment. Mr. Ross, who lives on Concord street, was indicted under Public Statutes, chap. 203, sec. 65, which provides a punishment for any person who fraudulently obtains money by means of a trick or device, by the use of cards or other implements. He was tried on a similar indictment previously found, but acquitted by order of the court, the person who alleged that she was defrauded having been unable to testify as to whether the moneys paid defendant was silver or paper. After the failure of the government upon the first judgment, a new one was found by the grand jury, and it was in relation to this that the motion was made. At the time of presenting the motion to the court, some weeks ago, Asa P. French, counsel for Ross, said that the defendant and his wife were Spiritualists, and this was the first case ever brought in this commonwealth where it was sought to punish parties for holding a seance; he also said that the statute under which the indictment was brought, as originally passed, provided a punishment for any one who fraudulently obtained money "by the game of three-card monte so-called or any other game, dice, sleight-of-hand, pretensions to fortune telling, trick or other means whatever by the use of cards or other implements or instruments," etc., and the present statute is merely the same statute with the words "three-card-monte" left out. It was therefore urged that the statute was intended to apply to games of cards and gambling devices, and that is the means by which the persons alleged to have been defrauded were induced to part with their money were simply human forms in certain dresses and postures, these would not constitute "implement" within the meaning of the statute, neither would the cabinet and other apparatus used. Another objection to the indictment, and one of perhaps as great force as any, is that as the person alleged to have been defrauded paid her money upon entrance and before any thing was done by the defendant, and the acts committed were not the inducing cause, and therefore the offence having having been complete when the money was paid, the statute was not violated, as at that time no "implements" had been used, even if the section of the statute would otherwise cover a case of this nature.

From this decision it would apper that one cannot be indicted for holding a seance, as described in this indictment.—[Boston Herald, 14. inst.

In this connection we are in receipt of the following card:

BOSTON, Jan. 20, 1888.

To the Editor of The Better Way.

Mrs. Ross besides coming off clear in the suit, has so satisfied a wealthy Spiritualist, that he has engaged her for private seacens once a week for a year on ample salary. The party is also willing to put her through a civil suit for damages against the raiders, cost what it will. There is also no foundation for the exposers of Mrs. Bliss. There was a son at Mr. Goodwin's house by some of the Ross and Fairchild's raiders, but the true story is creditable to Mrs. Bliss and very discreditable to the raiders. SHADOWS.

Boston Lyceum, No. 1.

SUNDAY, JAN. 22, 1888.

Although the coldest day of the season, therm meter below zero, yet we had an attendance of ninety pupils and a fair audience. A beautiful program was offered by the children and highly appreciated.

Readings were given by Era Rosenthal, Lillian Rich, Annie Price, Hattie Douge, Jessie Burnham, Allie Cummings and Allie Appleton. Songs by Mark Abraham, Josie Smith, Louise Knox. Song by Little Grace Scales. Reading by Little Lottie Giles. These children are the Lyceum wonders and are destined to make their mark if permitted to remain in the mortal.

The callisthenics were led by Misss Amy Peters, assistant Guardian, and deserves special mention for the able manner in which they were executed, it being the first time she ever undertook to lead them. She was loudly applauded at the close.

John Wetherbee, Esq., was a visitor to-day, and was called on by the conductor, and addressed the Lyceum in his usual good natured way. A beautiful lesson was concluded with closing song and target march.

Yours for the Cause.

RICHARD LAUNDRY.

Wise Counsels.

(From the Spanish of Ferman Carballero.)

Suffer if thou desirest to enjoy;
Be lowly, lowly, if thou would'st ascend;
To lose and ever lose be thine employ,
If thou would'st gain, and die with life to blend.

Messeges From Spirit Land.

[Pittsburg Commercial Gazette.]

The little hall at No. 6 Sixth street, where the Spiritualists hold their religious gatherings, socials, &c, was crowded last evening by an audience of more than average intelligence, who convened to listen to Frank T. Ripley, of Boston, lecture and witness the tests he gives. The preliminary services being finished, Mr. Ripley requested absolute quiet, and descending from the stage, described several spirits to various ladies in the front of the hall, to whom they brought messages and who recognized them. One of the spirits called itself "Aunt Mary, 'and another "Mary Coleman." "The spirits crowd about me in such numbers, crying, "Tell of me, tell of me!" said the medium, "that I cannot convey the messages fast enough."

Now came two spirits, "John" and "Emma" with whom was connected in some way the song "When I Can Read My Title Clear" The last-named spirit told of a well-worn gold ring which the young lady whom the medium was addressing possessed, the gift of her dead mother, and which was laid away some place at home.

The young lady said this circumstance was true; also that she was a Spiritualist, and had never before seen the medium. The spirit of a light-haired child next appeared to Mr. Ripley, who said his throat felt sore as if the child had died of croup or diphtheria. It hovered around an old lady in the audience who recoguized it as her grandchild who had died of croup.

The medium next picked out a gentleman to whom he said an old lady with a hand drawn up was pointing. This gentleman couldn't recoguize any such spirit, neither could he remember any "Aunt Polly" nor "Aunt Mary" who came to him. Mr. Ripley tried hard to have this gentleman recoguize one of these spirits, but did not succeed. He tried him once more with a spirit named "George Kellog," but it was no use. The gentleman disclaimed acquaintance with any and all of these spirits, and the medium left him with the parting injunction to be very careful in financial matters for the next month or else he would get into serious trouble. This information came from this unrecoguized spiritual quarters. In response to a question from the medium, the gentleman remarked that he believed there was something in Spiritualism, and if he didn't he wouldn't be found at the meeting.

Some of the more earnest believers sitting near the reporter pronounced the gentleman a skeptic, and said he recognized the spirits, but refused to acknowledge it.

Gail Hamilton on Spirits.

Has the Unseen World Been Seen?—Arguments Which Seem to Prove That it Has—Experiences of the Noted Prof. Stowe, of Hartford.

NEW YORK, Jan. 12, 1888.

[Copyrighted.]

"If a man die shall he live again?" is a question of universal and permanent interest. The instinct of the world has generally answered yes. The extreme cultivation of the reason has sometimes arrived at the point of saying no, but more often at the point of saying "we cannot know." Outside of Spiritualism the question has been considered one of probability, inference, faith, but not of evidence, of direct testimony. No one, we are wont to believe, has ever come back from the other world to tell us of its existence.

But now arises a women outside of Spiritualism, unacquainted with Spiritualism, giving us what she professes to be her own experience with disembodied spirits. The Rev. James Freeman Clark furnishes the only information we need concerning her when he declares that she is regarded by many intelligent and cultivated men and women who are her personal friends as sincere, truthful, and conscientious. Of her intelligence we may judge from the book itself.

NOT OF THE REALITY.

In one thing the Rev. Mr. Clark is not quite correct. He says that the writer of the book is herself firmly persuaded of the reality of the story. One of the most remarkable, and I may even say, one of the most convincing, features of the narratives is that the writer seems not to be firmly persuaded of the truth of her story. She is constantly haunted by the fear that she is the victim of hallucination. She is at one moment so strengthened and comforted by her spiritual interviews that she is impelled to communicate them for the strength and comfort of others. And the next moment her personal confidence is overcome by the immense weight of the world's credulity. Not the least interesting and far from being the least valuable feature of the narrative is the gentle, logical, natural manner in which her father—her dead yet most living father—constantly reasons down her hesitancy and doubt. "My dear father," she says, "if he be a fact, is most patient with me." She is no ignorant, credulous, vulgar devotee of vulgar theories. She questions with painful doubts even while she is overwhelmed with the abundance of what seems to be irrefragable evidence. It is almost the universal experience of mankind pitied against her own, and her incredulity is the natural working of a well-informed mind.

PHILOSOPHY FROM SPIRIT LAND.

"We will suppose that I am a myth," reasons her father, "and if there be a future life that is infinitely distant, where the redeemed, dead to all love and longing, are unmindful of those who have been their joy and care, you know you cannot believe in such a heaven as this. Then why not accept the one that appeals to your reason and conscience? Or if your present life is all, if its high aims and aspirations are merely the fragrance of a passing flower, what then will it matter that you have had this comfort and cheer?"

I confess that this moderation is so unlike the severe, unflinching uprightness and downrightness of earthly saints that I can most readily accept it as a logic softened and sweetened by the atmostphere of the spiritual heavens.

Again her father says to her: "This moment you are doubting if I am really here, or whether there is something the matter with your brain. You see and hear me; you are conscious of the pressure of my hand. Can you not understand that some gifts are exceptional? To use your reason is right and necessary, but you are now unreasonable and rejecting the light.

And yet her whole life has been so bound up with the experience that she feels that a dead lack of faith in this world would be a loss of all faith in any future. It is an experience which she has had from childhood, and it was long before she knew that it was unlike the general experience. As she realized the unlikeness she grew reticent, but her friends remember the strange sayings of her childhood. To her it never seemed unnatural, but a part of her daily life. Her father and her brother possessed the power in less degree. Her brother sees, but does not hear. Frequently they see the same spirit simultaneously.

PROF. STOWE'S HALLUCINATIONS.

The late Prof. Stowe, of Hartford, was endowed with similar power, or, if we must say, was subject to similar hallucinations. As a child he had been many times punished for telling lies before he learned that he was in this respect different from other people. The character of his visions may be illustrated by a simple incident. A young lady visiting at his house was standing, one summer noon, under a large tree before his door. She wore a white gown and happened to be steadfastly gazing at the the house as Prof. Stowe came down stairs, and stood at the open door. They looked at each other a minute or two without speaking, and then she smilingly approached and rallied him on his silence. "Oh, it is you?" he replied merrily. I could not tell whether it was you or a vision."

Prof. Stowe never laid any stress on it—never, to my knowledge, attempted to investigate or to pursue it. I think that he believed it to be real; to be an actual vision of actual persons, objects scenery, but he, too, was impressed by the weight of the world's contrary experience, and he stoutly maintained that he would never undertake to pronounce whether they were objective or subjective, a real vision of real persons or the fiction of the brain. Whatever it was, he took great enjoyment in it, and believed I will not say simply in the the future world, but in the invisible world as profoundly as he believed in the visible world.

Likewise to the woman in question is there nothing ghostly or fearsome in her visions. It is rather a glowing thread of light interwoved with the somber lines of her life. She feels among ordinary people as if walking with those born blind, who can not comprehend the beauty of sunshine and sweet faces. As a child she had no fear and no lack of faith. Her mother died when she was a baby, yet she has always known her mother's face and has constantly felt her ministrations. She feels as if her father's eyes were always upon her.

Often at the funerals of her friends or of those whom her friends hold dear, she sees the beloved one present, sympathizing with the sorrowful, and hear the chorus of heavenly voices seeming to swell the parting hymn into a song of rejoicing and welcome to the newcomer.

QUESTIONS HARD TO ANSWER.

"How do they appear, how do they speak?" are the questions naturally put to her. She can, with difficulty, answer, for she is herself often puzzled. The conditions are so various that she can no more describe them than tell what flowers, with their infinite variety of color and texture, look like. Light seems to be a significant quality. Usually she sees the light or atmostphere first—sometimes faint or cloudy, then overpowingly bright and beautiful. The intensity of the white light seems to be in proportion to the moral purity and power which it envelopes. Indeed, it is not to disembodied spirits. The white wonderful light sometimes invests and reveals the still embodied soul. She believes her discernment to be a spiritual faculty, entirely independent of the physical senses. Darkness or sunlight, the war of the city, or the stillness of her own are are alike immaterial conditions. It has not seldom happened that the white light has revealed to her an unexpected loveliness of character in persons to ward whom she has been indifferent and even unfriendly.

She is most frank, admitting the inscrutable, making as full statements regarding what seems inconsistent as regarding what is easily comprehended. Her own little child died in her arms. She saw and felt her mother take him from her, and, startled to a sudden sense of resistence, found that she held only the abandoned body. The little life, the real soul had gone.

A beautiful volume entitled "Wayside Jottings," by Mrs. Mattie E. Hull, has awaited notice on our table for weeks, and made many silent appeals for editorial attention. A hasty examination discloses within its pages many gems of spiritual truth and grand lessons in the great school of humanity; and while we have not explored to a finality the opulence of its good lessons and soul cheering counsel, we have seen enough to induce its hearty recommendation to the perusal of Spiritualists and investigators everywhere, and of the general reader who is thoughtful in his selection of books.

IN THE SLEEPLESS NIGHT.

Contrary to what we should expect, she received not a glimmer of light from beyond. The day passed in desolation, and the driving Northeast storm which beat upon the little new made grave beat pitteously upon her heart. But in the night, for one moment, her father stood by her bed in the steepless night, she says, with the touch of experience that many mothers know, "The sleepless night, so painfully free from care," and he held her darling boy in his arms. It was for only a moment, but she was comforted.

After that the darkness closed upon her. She felt doubly bereft, for not only was her child gone, but the gates through which he had entered, and which had been so often open to her, had closed behind him. She was tortured with fears that her ignorance might have harmed him; that, however happy he might be in his new world he was born to this, and if she had but known how to keep him something worthy might have been saved to him which he must ever miss. Yet even in such case she trusts, too, that the heavenly life may have compensation.

GAIL HAMILTON.

—[Chicago Daily Times.

Religious Belief.

"Do you know," says Dr. Oliver Wendell Holmes, "That every man has a religious belief peculiar to himself! Smith is always a Smithite. He takes in exactly Smith's worth of knowledge, Smith's worth of truth, of beauty, of divinity. And time has from time immemorial been trying to burn him, to excommunicate him, to anonymous-article him, because he didn't take in Brown's worth of knowledge, truth, beauty, divinity. He cannot do it any more than a pint pot can hold a quart, or a quart pot be filled by a pint. Iron is essentially the same everywhere and always; but the sulphate of iron is never the same as the carbonate of iron. Truth is invariable; but the Smithate of truth must always differ from the Brownate of truth."

Burchard, R. R. R., and God.

A good deal of fun has been poked at Rev. Dr. Burchard for his "Rum, Romanism and Rebellion" utterance, but the old fellow didn't make half as big a fool of himself then he was capable of doing. Here is a later and more effective effort in the same direction. In answer to a New York Herald reporter, he recently got off the following bit of exotic stupidity:

"I say this: God sits on a throne, and in his wisdom he saw, evidently, that a change of administration in this country was desirable, and to bring about this result he condescended to use me, the humblest and feeblest instrument, to work his divine will. Considering the circumstances in the case, I cannot now help regarding Mr. Cleveland as the President of the United States by direct appointment of God."

Appointment by God may be a good enough way of selecting presidents of synods and moderators of church meetings, but God's authority to appoint to political office is not recognized in this country, fortunately. Suppose General Butler had received a couple of thousand more votes in New York, at the 1884 election, what does the Rev. Blunderer Burchard imagine God's appointment would have amounted to? God's influence in politics don't amount to as much as that of a ward heeler.—[Marlboro Times.

Cremation Among the Jews.

Cremation has become a controversial question among the Jews. Lord Rothschild is at issue with the chief rabbi upon it, and the opinion in the council of the united synagogue appears to be so divided that the subject has been shelved for the moment on the assurance of one of its members that any discussion would be of an acrimonious nature, and would lead to no result. The original mention of the topic was due to the receipt of a letter from a member of a constituent synagogue as to the burial of the ashes of Jews in the event of cremation. The letter was referred to the executive committee, among whom strong feelings for and against cremation are reported to have manifested themselves. The result was a general report to the council recommending that it should decline to answer hypothetical questions. The president, (Lord Rothschild,) read a letter from the chief rabbi, in which Dr Adler expressed himself most emphatically against cremation as opposed to Jewish law and usage. He cited the first verse of the second chapter of Amos, with the denunciation of Moab, "Because he burned the bones of the king of Edom into lime." Lord Rothschild took occasion, however, to set against this the burning of the bodies of Saul and his sons in order that they might not be subjected to any indignity.—[London Daily News

A Boston reporter instructed his girl, who was heiress to $200,000, to "write only on one side of the paper, and sign your name as a guaranty of good faith," and she walked right off and married a plumber!—[Detroit Free Press.

Life in Southern California.

ITS SOCIAL AND CLIMATIC ADVANTAGES.

To the Editor of The Better Way.

Among the thousands of visitors from the East constantly arriving on these shores, the visitor from Cincinnati is among the foremost. It is now midwinter in San Diego, and as I write I can see from the window roses, geraniums, calla lillies, jasmine, amaryllies, violets, and many other flowers in full bloom. All this is to be seen from the windows of Villa Montezuma, the famous residence of Jesse Shepard, whose garden three months ago was unbroken ground without a shrub or flower. The prosperity began about a year ago has not in any way decreased, but on the contrary is increasing daily, as may be seen by the beautiful public and private structures going up on every hand. The growth of this city within the past eighteen months has been marvelous indeed, and one must witness the grand transformation scene to appreciate it. Every day trains from the East bring some well-known Cincinnatians, who come not only to enjoy the benefits of the climate, but to invest in real estate. There is quite a colony here of Cincinnati people, who have formed an Ohio club, which is one of the social features of the city. There is something in the air, in the social atmosphere of this place which attracts the best and the brightest minds. It has often been a source of surprise to me to see how cosmopolitan a young city like San Diego can become in the space of a single year. There are people here from every civilized portion of the globe, usually from the most intelligent classes who have traveled widely, and who are therefore, enabled to appreciate the scenic beauties and climatic benefits of Southern California. In the northern part of the State snow storms and frosts have been quite severe in many places, but here we have enjoyed refreshing rains, which fall, as a rule, at night, while during the day sunshine warms the atmosphere. Up to the present time sufficient rain has fallen to warrant the expectation of bountiful crops for the coming summer, although we have three more months in which to expect rain. Many persons suppose that the lands which lie between the mountains and the ocean in this immediate vicinity are desert wastes, but this is an error, only repeated and believed in by people without practical common sense, and no experience whatever in the cultivation and the tilling of California lands. The plain facts are that everything grows that is planted, and a great deal without any irrigation. Within a short walk of where I am writing, in various places may be seen growing, side by side, in soil common to this country, the orange, lemon, apple, appricot, peach, pear, olive, banana, guava, Japanese persimmon, grapes plums, figs, dates, and all kinds of grain and vegetables. Many in the East are surprised at the price of land here, but they do not stop to think that there is but one California in the world, and that in twenty years every available spot on hill and in dale adjacent to San Diego and other southern towns will be owned and occupied by thrifty and contented people, who will refuse to sell at any price. Eastern people who stand aghast at land selling at a thousand dollars an acre two or three miles from San Diego, do not stop to think of the advantages of this country and climate over all others; they do not stop to think that in a few years the numerous hills near this city will be thickly dotted with the villa and the vineyard, cottage and palace. But when reasoning people come here, the business that is being transacted in the stores and on the streets astonishes them, and they are forced to admit that San Diego, in her progress and prosperity, is far ahead of any other city on the continent. Already the most palatial hotel of its kind in the world has been erected on our beach, while there are no less than seven railroads on the way, to say nothing of the many street car lines, electric motors, etc., already completed and in running order. The city is illuminated with electric light as far out as the suburbs. The Bay of San Diego is pronounced by sailors to be one of the most magnificent harbors in the world, and I have never seen, in all my travels, scenery to surpass the mountain view to be had from any point on these gently sloping hills, or from the tower of Villa Montezuma. It would require a pen more eloquent and descriptive than mine to do anything like justice to the unsurpassed views of hill, mountain, vale and ocean. Travelers all agree that there is nothing in the world to surpass this country in its sublime scenery, to say nothing of the climate. While the blizzard is blowing in Cincinnati we are here eating oranges from the tree, plucking violets and roses in the the garden, and eating vegetables fresh from the soil. We have no sudden changes here, and there is but little difference between the temperature of a rainstorm and that of a fine clear day, be it summer or winter.

Society in San Diago is composed mainly of liberal and progressive people. The Spiritualists have no fixed working organization, but the Unitarian Church, which is both wealthy and progressive, is sustained by some of our most influential and richest Spiritualists, who give liberally to that church.

San Diego has already become famous as the Athens of California. Some of the most celebrated men and women in literature, music, art and law are now here residents of this young city; Thomas Fitch in oratory, Rose Hartwick Thorpe and Madge Morris in poetry, Edward E. Cothran and Judge Wm. F. Clarke in philosophy, Henry Janus and Dr. Creppin in art, Harr Wagner, Mort Wood and Wm O. Andrew in journalism, and Jesse Shepard in music and literature, besides many lesser lights. Many of Mr. Shepard's friends in the East have decided to settle here, and he has already a host of friends in this city and surrounding country who regard Villa Montezuma as the most attractive, social and artistic feature in Southern California. In regard to spiritual seances, San Diego, like Los Angeles, takes a rather skeptical view of manife-tations in general. I think this is owing the critical disposition of the people, who, having traveled a great deal, have become fastidiously critical. Perhaps it is for this reason that so many Spiritualists prefer the Unitarian Church, but from whatever cause, the fact remains that our lectures have not within the past year been supported. Many would say from this that San Diego is not progressive, but materialistic, but such is not the case. The people, as I have said before, are indifferent, are skeptical in regard to phenomena. In some respects they are like the cosmopolitan characters of the great cities of Paris, London and New York. They have but little time and little inclination to witness any phenomenon or performance which is not first-class. There is a great deal of the higher philosophy here among a certain class of persons, who are never seen in public places, and whose names are never seen in print, but here as elsewhere the various denominations and sects find a special field of labor among their kind, and each individual rises or falls to his proper level according to the natural and social laws which govern in every community.

Yours fraternally,
L. W. TONNER.

SAN DIEGO, January 14, 1888.

Are the Clergy Weakening!

The Boston Herald appears to be drawing out the clergy in a kind of civil service course of examinations, which are interesting, if not very instructive. The last example submitted them solicited the evidence they might present in a clear and precise form of their belief in a future existence and the ultimate destiny of mankind. But when we scan their brief testimony, they all seem to lack the strong religious faith and clear vision that the sentinels on the watch-towers should possess, or the watchwords that would insure an entrance into the kingdom.

There was less merit disclosed and less confidence shown in the promises contained in the Scriptures than we have seen manifested in a camp meeting love feast by the laity, when hundreds gave in their testimony and experience, in the same general way, and about the same length, bnt with much more fervor and spirit. They can and should do better, as we have heard several of them in the pulpit when they excelled in clear religious thought, and adduced the strongest evidence of man's immortality.—[Lynn Bee.

Romanism.

From the sixth to the sixteenth century Romanism (the sole representative of Christianity during those long thousand years) was in the ascendant, its power was absolute, heresy of any kind barely disturbed it. Surely, then, these ages, all moving under the influence of the tiara, were ages of unrivaled glory, and Europe was a garden of wondrous and beautiful creations. Alas! human nature never sank so low. "The dark ages" are a feeble description of the state of things that then prevailed. Hildebrand, in a letter to the abbot of Cluny says, "The Romans among whom I dwell are worse than Jews or Pagans." King Alfred complained that there was not a priest from the Humber to the Thames who understood the litergy in his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the sea, ecclesiastics were, if possible, more ignorant than their brethren in the North. —[Dr. Cumming's "Romanism Not the Patron but the Persecutor of Science."

A Supid Doctrine.

In Philadelphia, on Sunday last, Father Field preached a sermon in which he strongly condemned the use of anodynes and anæsthetics in medicine and surgery. He affirmed that it is the duty of Christians to follow and imitate, so far as they can, the life and ways of the Great Master. That as his life was a life of pain and his death that of extremest suffering and agony, and that he would permit no one to hinder him from bearing that pain nor except nor accept aught that would dull it, so, too, should men accept whatever of pain and suffering come to them in life without seeking to alleviate it But the contrary, he declared, is the rule in these days. There is, he said, a terrible abuse of drugs which stimulates the nerves and dull the brain. Anodynes are given to dull every little ache that affects the body.

All this he held was wrong. Men have pains and these are the results of their physical natures. They should learn to bear them without the use of anodynes now so common in the physician's medical case. So long as the constitution of man can bear up against physical pain, it should do so. No drugs should ever be permitted to cloud the mind. The reverend gentleman failed to recognize the very material distiction between the legitimate and the vicious employment of the drugs, the use of which he so sweepingly denounced. —[Miner's Journal.

A Methodist parson of facetious temperment sat on the platform of the Baptist church at a recent public meeting, when suddenly the water failed to connect with the organ, and the music stopped. "You see," quoth the humorous divine, in explanation, "These Baptists can't do much without water, and have to stop when it is shut off." Then the audience smiled and enjoyed the joke.—St. Albans Messenger.

A deep sense of life destroys the fear and almost the idea of death. Men fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit is like one who is wounded in hot blood, who for the time scarce feels the hurt.—[Bacon.